# LETTERS

CONCERNING

704,8,11

## MYTHOLOGY.

O Voi! c'havete gl' Intelletti sani, Mirate la Dottrina, che s'asconde Sott'il Velame de gli Versi strani.

DANTE.



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# PREFACE

A SIT IS of more Importance that a Book be worth reading, than to know by whom it is writ, there would have been no Necessity of acquainting the Public, that some of the first of the following Letters passed in Correspondence, if the lamented Death of the worthy Man who wrote them, had not prevented his prosecuting a Plan, which the Reader without such Notice might be justly surprized to find abruptly relinquished.

A 2 The

The ADDITIONS to the feventh and eighth, and all the rest, were written by the Author of the ENQUIRY into the Life and Writings of Homer. They take, it is true, a quite different Road; yet all tend to one and the same End of promoting Learning and Virtue, and doing Justice to the first Instructors of MEN.

## LETTER

TO

SIR EVERARD FAWKENER.

But is it possible the Hurry of a Court, and the Duty of of two such Places, should leave you a Moment's Leisure to bestow upon Literature—? If they do, may this come to your Hands at the lucky Hour, when, disengaged and easy, you can afford to listen to the old Story I am just going to tell you. 'That Fable was the first Form in which Religion, Law, and 'Philosophy (united originally) appeared in the World; that the ancient Fables, as we now read and understand

## Part of a LETTER to

' derstand them, convey no such Know-

' ledge: that consequently they are not

' understood: that therefore learned

· Men have had Recourse to several

' ingenious but clashing Schemes to ex-

' plain them; while some will have all the Gods of Antiquity to be deified

'Heroes; some, to be Jewish Patriarchs;

others, to be the first Egyptian Kings;

others, to be emblematical Figures,

' like Sign-Posts, in the fame Country;

' and a late well-meaning Writer bas

' even discovered them to be Types of

our modern Divinity.'

To decypher then these obscure Remains, and trace this lost Stream of ancient Wisdom to its real Source, is the Aim of the following Letters. Some of them having been writ to a young Gentleman of great Parts, but in a wrong Pursuit of Happiness, has spread an Air of Pleasantry thro' the Whole; which I am apt to think will be

## Sir EVERARD FAWKENER.

be no Disadvantage. The unnatural Separation of Learning from Life, bas done infinite Harm to both. 'Twere indeed pity a Treatise should be less instructive that it smile; or less entertaining that it lay open ancient Wifdom, canvass solemn Rites, and explore the Recesses of the mysterious EAST. Several familiar humorous Terms have escaped in the Revisal of the first fix Letters, which tho very pardonable in private Correspondence, will yet require Some Grains of Allowance from the Public: Nor ought we to lose Sight of the original Design of these Letters, which is, 'To explain the religious Opinions of the ANCIENTS, and ' their consequent Practice:' If that be accomplished, no matter whether these Opinions were true, or such as a purer Religion, and improved Science bave fince shewn us to be without Foundation. The Fable, for Instance, of the Death of Adonis, proceeds upon a Mistake; A 4

## Part of a LETTER, &c

Mistake; that of the Birth of SATURN upon Truth: And so Men of your Candour will judge of the rest.

From such, the Difficulty of this Attempt will procure an easy Pardon of Errors scarcely to be avoided in so various and abstruse a Research: And both the Difficulty and Dignity of such a Subject as the first Religion and Philosophy of the Lords and Lawgivers of the World, will be my best Apology for making this Work a Proof of my Discernment in Men, while I publish the particular Affection, and unfeigned Attachment taken to Sir Everard Fawkener, by

It's AUTHOR.

#### THE

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TRAN-

## TRANSLATIONS.

Dan	Line	
I AV.	Lillic	

- 9. 28. Onoiffeur. Skilful Judge.
- 12. 3. Niais. Simple, like a callow Bird.
- Ibid. 22. Rusticana Facie. A Country-like Face.
- Ibid. 23. 'Αγεοίκω πεοσώπω. A Peafant's Countenance.
- Ibid. 28. Facie prope, &c. With fomething of a Country-Look, fo that he feems to have been not unlike our VIDA.
- 13. I. Di fincero, &c. Of an ingenuous and agreeable Aspect.
- Ibid. 2. Di Color, &c. A Complexion betwixt fair and brown, with such a Look and Features, as well shew'd the Soundness of his Heart.
- Ibid. 7. Una certa, &c. A certain Mien of undefigning Simplicity, an almost infallible Mark of noble Manners.
- Ibid. 11. Plus Bête-More Idiot than Knave.
- 33. 11. Unde nist-Whence taught, but from within?
- 60. 12. Vesta eadem—VESTA and EARTH's the same, th'eternal
  Fire

Lies under each, and points both to the EARTH, Our common Seat, and to the private HEARTH.

83. 6. Principio — The Heaven and Earth, and liquid Plains,
The Moon's resplendent Orb, Titanian Stars,
A Spirit inward feeds. —

Sive

#### TRANSLATIONS.

Pag. Line

98. 4. Sive hunc—Whether of Seed divine he first was made

By the supreme Creator, Source of Worlds;

Or if the recent Earth, sever'd so late

From Ether, still retain'd some Kindred-Seeds,

Which sty Prometheus moist'ning with the Stream,

Fram'd in the Likeness of th' all-ruling Gods.

- 110. 19. Jupiter-Jove first cut short the Term of ancient Spring.
- 140. 11. Jupiter-Almighty Jove, Father and Mother both-Of Gods, and Men, and Things.
- 146. 16. It Ver & Venus-VENUS and vernal Gales go hand in hand,

  And balmy-pinnion'd Zephyr tends their Steps,

  Sweet Harbinger of Venus and the Spring.
- 153. 6. Bagatelle-Trifling and Senfuality.
- Can each Effect ascribe to it's own Cause;

  Trample on Terrors and relentless Fate,

  And hear the Din of Acheron, sedate!
- Ibid. 23. Quis emim-Who e'er unanxious loved ?-
- 157. 10. Virtutem Verba-Meer Words make Virtue, just as Trees a Grove.
- 216. 14. Quantum Relligio-What difinal Deeds RELIGION cou'd advise.
- 222. 19. Naturam Drive NATURE out, wer't with a naked Sword,
  She'll still return.
- 301. 22. Zui sui-Whose high Deserts acquir'd a deathless Name.

Mutavit

#### TRANSLATIONS.

Pag. Line
367. 11. Mutavit mentem—The giddy People changed their Mind,
and burn
With one Desire—to write.

369. 23, Chi con una— Who with the felf-same Wand
Govern'd both human Things, and Things
divine.

390. 20. Magnus ab—The Course of Ages here begins anew,
And mighty Months from hence successive

#### ERRATA.

PAGE 7. Line 25. Ben. read Brown. p. 9. 1. 2. r. barefooted. p. 50. 1. 20. r. behold ft. p. 176. 1. 12. Father, r. Grandfather's. p. 55. 1. 11. fprung, r. fprang. p. 87. 1. 26. Note \*, r. p. 58. p. 143. Note (n) υγκραῖς, r. υγραῖς. p. 198. Note (z) fimilia, r. fimilis. Ibid. & facrilegas, r. facrilegas, &. p. 272. Note (e) Δχ. . . . . . . . . . p. 282. 1. 12. Boſom, r. Womb. Ibid. 1. 25. there hear, r. there let you hear. p. 327. 1. 18. Diſdain, r. Diſdain of. p. 335. Note (c) κεις, r. κεφ. p. 341. 1. 4. after Goldſword, r. or rather Fire-Artiſt; from ΤΑΝ ΤΕΠ Charêſh-οῦτ. Πυριτεχυίλς. p. 352. Note (s) r. Stillingsfeet in Note (t). p. 383. Note, 1. 2. is always, r. is almoſt always. p. 391. Note (g) αττιλογία, r. αιτιολογία.



## LETTER FIRST.

IS strange, my Friend! 'tis wond'rous Lett. 1. strange!-Whence this new Curiofity? New indeed to you; to enquire about ancient Opinions; or about modern Books that entertain us with fuch obsolete Stuff. you really become a Convert? Have you renounced the State of Infidelity in which you formerly lived, and begin to believe, fincerely believe in the Knowledge and Capacity of the Ages long preceeding our own? Not a great while, fince you wou'd hardly allow the credulous Ancients a moderate Share of Common Senfe: or if they had been forced into any Acquaintance with the Arts of Life, you ftill prefumed that all the World agreed with a great Prelate, in thinking

Des Fables p'us ridicules que celles que l'on conte aux Enfans, ont fait la Religion des Payens. M. Bossuet Disc. sur l'Hist. Univer.

Lett. 1. thinking their Fables ridiculous, beyond the Folly of Children; and laughed at me, you may remember, somewhat immoderately, for taking it into my head, That some of them had a Mean-

ing.

MAY I now laugh a little in my Turn? Are you indeed come to think that their Authors were Men? Just such Men as You or I? That, you will fay, I never doubted: Perhaps not: but only of its Confequences: An Ancient might have the fame human Figure, and walk about upon two Legs as We do: But that they had the fame Understanding, the same Views in Life, and purfued them after the fame Manner, that was a bard Saying: And still a harder, That it wou'd have been as difficult to have perfuaded a Gentleman in Athens or Rome of the Legend of Venus and Adonis literally understood, as to make a Briton swallow a Tale of the Virgin Mary and her Spouse St. Dominic; or an ingenious Parifian of the Abbe's miraculous Tomb, "But " now Dr. M\*\*\* has fent you a Book, to which " when once fet down, you cou'd not rife; and " when quite thro' it, the strange Fancies it put " into your Head, obliged you just to begin again. " They call it an Enquiry into the Life and " Writings of Homer; tho' you think it shou'd rather have bore the Title of the Rife of Arts and Progress of Languages and Learning; and " is full of Plates, whose Meaning above all " things you wish to have explained."

GIVE

GIVE you Joy, my Friend, of this new Turn Lett. 1. of Mind, which puts you upon enquiring into the Meaning of these mythological Enigma's; these extravagant Tales, and apparent Inconfiftencies; which yet our learned Lord Verulam cou'd call the Wisdom of the Ancients, and a constant Source of Pleasure to a speculative Man, as they reprefent some of the grandest Ideas in Nature and Thus you will be more of a piece with yourfelf; and will not despise any Species of Knowledge, or Form of conveying it, until you are well affured of its Emptiness and Infignificancy. For 'tis, methinks, but modest to suppose that what imployed the Heads of the Philosophers, the Tongues of the Poets, and Hands of the Priests for so many Ages, should be able to afford Us some Amusement. Tho', to fay the Truth, yours is a common Case; and there are few greater Instances of the unequal Judgements Men make of Things, than the current Prejudices concerning the Ancients, and particularly their Mythology. How else shou'd it come to pass, that in an Age which in most respects has done them Justice, and in some respects more than Justice; when their Title not only to a Superiority in the Arts of Life stands fairly recognized, but even to Reach and Invention in most of the Sciences, that still they should be reckoned Children or Changelings in their Mythology?

I am not therefore surprized at this Revolution in your Taste, who wish to think, as well as det

Lett. I. confistently; nor much at the Occasion of it.

The Enquiry into the Life and Writings of Homer is not ill calculated to destroy either a blind Zeal for the Ancients, of which you used to impeach me, or a blind Prejudice against them, with which I used to return your Compliment; and a Glimpse of Truth, such is her Beauty, tho but a side-long Glance, naturally produces Defire of more.

NEED I warn a Man of your Pleafantry against taking this Way of speaking, seriously? -No: I would not, you well know, altogether follow the old Sages in their Philosophy; how much foever I may admire their Morals; much less would I theologize (forgive me that hard word) with those whose Schemes were irreconcilable to Reafon and themselves. These Things, when set about in earnest, must be taken in other Lights. All the Use I wou'd have you to make of them, is a little innocent Speculation, whose fole Effect, as Yack Anvil fays of all the fine things you can write, is to make you simper a little, stake your Head, say it is a pretty, ingenious kind of a Thing, and so have done.

I am,

My dear Friend

Yours &cc.

LETTER

#### LETTER SECOND.

"HEAVEN prosper all good Purposes, Lett. 2.
" and give Virtue to put them in exe" cution!"—Be not offended at my well-meant
Wish: One of your former Favourites a, whose
Fellow all Antiquity, you were sure, had never
produced, says a plain thing prettily;

Chi ben commincia, hà la Metá de l'Opra: Nè si commincia ben, se non dal Cielo.

Believe me, my Friend, to pass from a Life of Gayety and Pleasure to Study—and that kind of Application which real Learning requires, is no easy Transition. I know you make great Elopements; and have at times passed a whole long Week without seeing \*\*\*. And who knows but these studious Fits may return still more frequently, and at last fix the Habit on the other side? Mean time give me leave to cherish the good Disposition, and to feed the tender Babe with Aliment not too opposite to its wonted Diet.

Do you remember the last time you did me the Pleasure to spend some Days at  $B^{***}$ , the Wit you threw away upon the uncouth Figure of the old musty Book, in Boards and Ben-Lea-A 4

a Sigre Battifla Guarini.

be He who begins aright has near half done; Nor can we well begin, if not with Heaven.

Lett. 2. ther, hasped with Brass, that lay upon my Table? Out of that same aukward Utensil, as you called it, will I give you a Specimen of the harmless Entertainment to be had from an old Story, which I read this Morning. Your Experience in the Subject will render it very intelligible.

' AT the Birth of VENUS, or Beauty, the

Gods held a grand Feast; to which among the

other Deities came Plenty, the Son of Forefight;

and, as is usual on such Occasions, Poverty

came likewife a begging, and hung on about

' the Door. Tow'rds the End of the Entertain-

ment, Plenty being intoxicated with Nectar,

(for there was as yet no Wine) went into the

· Garden of Jove, and oppressed with the cele-

' stial Liquor sunk down in Sleep. Poverty

· fpied him in this plight; and as she had long

' wished for a Child by him to supply her

Wants, the flipt fecretly into the Garden, laid

' herfelf gently down by his Side, and was made

' the Mother of Cupid, or Defire. For this rea-

' fon the Child became a Vassal to Venus, both

as being begot on the Festival of her Birth,

and being likewise naturally addicted to Beau-

ty, which she possessed in the highest Degree.

· CUP ID therefore, as the Ofspring of Plenty

and Poverty, takes after either Parent, and in-

· herits a mixed kind of Fate.

'In the first place, like his Mother, he is

· perpetually in want: and far from being beau-

' tiful or blooming, as most People imagine,

he he

he is eager, ravenous and rough; wandering a-Lett. 2.

bout barefoot, without House or Habitation;

fleeping before Doors, or by the Way-fide

under the open Sky, and constantly accompa-

' nied with Craving and Indigence. But at the

fame time, like his Father, he is ever forming

Defigns upon all that is beautiful and good: is

courageous, forward, indefatigable and cunning;

fill contriving fome Fetch, and fond and fruit-

ful of new Tricks. He is plodding all his Life

long; is artful, perfuafive, plaufible and be-

witching: Neither mortal nor immortal in his

Conflitution; but at times, in one and the fame

Day, he lives and blooms in Affluence; then

' languishes and dies; and in a little time revives

again, in virtue of his *Father*'s Nature. What-

ever be received is immediately front and gone

ever he receives is immediately spent and gone:

So that Love can never be truly called rich;

onor is he ever wholly deftitute; but confifting

of Contraries, is at once covetous and profuse,

' bashful and brave; has a Desire to domineer,

' and a Disposition to Servitude; the Elevation

' and Port of a Prince, and Fawning and Mean-

' ness of a Slave.'

Now you have read this little Tale; be ingenuous and tell me, cou'd any pretty Fellow about Town have better painted the blind mischievous Boy? Say, you who are a *Connoisseur*, I am afraid to your cost, is he truly represented? Did the Painter, think you, understand Life? For if he was a Master in this delicate Part of it, you will doubt-

Lett. 2. less admit he might excel in the whole. Think upon your former Ways, my Friend! of the Contempt you used to express for the ignorant impolite Ancients, and, as you are in a fair Road, repent throughly of your Infidelity. But I have another Question, a little different, to ask.

Cou'n any body, do you imagine, take it into his Head after reading this Allufion, 'That ' the Author of it actually believed the little flut-' tering Thing he has fo exquifitely described, to be a real divine Person, and wou'd worship him accordingly as a God?' One shou'd think not: Especially as this very Parable has been taken for an Argument of his Unbelief of the whole Train of his national Divinities, whom he reverenced in Obedience to the Laws of his Country, and professed himself incapable of explaining their Natures and mystical Generation. Or, on the other hand, wou'd it not be as abfurd to fay, that it had no Meaning at all? It must be a strange Turn of Mind that cou'd lead to either: "For to believe it literally, or to " condemn it for Want of Ingenuity, are equally " preposterous." I shall certainly expect you on Wednesday, with Mr. V \* \* \* \*, and always am,

Yours &c.

LETTER

#### LETTER THIRD.

Laziness in good Company? Not to endure the Labour of making out the Plan of a Work you so much wish to comprehend! Was it a long Letter from B\*\*\*\* in bad Writing and beau-spelling, you cou'd plod till Midnight; and be at abundance of Pains to decipher the crooked Scrawl, in order to come at all the pretty Sentiments it contained. Well—, I will indulge you for once; and try to intangle you in Study, by laying Baits in your Way, and sending you the Plan, you so consistently long to see, and will not take the Pains to make out.

THE ENQUIRY into the Life and Writings of HOMER promises little by its Titlepage: It bears no Name of Author, or Printer, nor of the Lord to whom it is addressed; neither is there a Dedication; but after the manner of the Ancients it has a respect to this noble and learned Person from Beginning to End. The Head of Homer, which you see prefixed, is taken from the Bust of a fine Statue, probably that mentioned by Cedrenus, as formerly one of the chief Ornaments of Constantinople, and now in the rich Cabinet of that great and good Man, the celebrated Dr. Mead. In viewing his beautiful Collection of some of the finest Remains

Lett. 3. of Antiquity, I took particular Notice of this Bust, and well remember to have been struck with a plain rustick Look, something niais—but ingenious and thoughtful, such as they say Voiture's was, which I don't think truly represented in the Plate prefixed to the ENQUIRY; but the Original gave me a juster, more natural Idea of a stroling fanciful Bard, than the Head of the noble Farnese Statue in the Great Duke's Gallery.

THIS is one of those Perceptions or Prejudices, if you please, one cannot so easily give account of: We feel it; but for the most part are not able to tell, Why it is so. Must there not be fome Connexion in Nature between a fruitful teeming Fancy, and this Part of Physiognomy? You, my Friend, who are a fecond Cherea, and have so nicely viewed one fort of Faces, try your skill now upon the other Sex, and tell me why many of the greatest Poets have had a simple country Look? The immortal Mantuan is recorded by Donatus to have been rusticana Facie; the peaceful Hefiod, αγερίκω περσώπω; Theocritus ποιμενικόν τι κ βλέπων, with even a paftoral Look; (not meaning, I suppose, a Bishop's.) The celebrated Vida was thought by his Cotemporaries a to refemble Virgil for the same very reason : Facie prope rusticana, adeo ut nostro Vidæ non absimilis fuisse videri possit. Dante Aligeri, the Parent of Italian Poetry, is faid to have been

been di sincero e grato Aspetto: His Successor Lett. 3. the divine Pétrarcha, Di Color tra bianco e bruno con Isguardo e Fatezze che ben mostravan la Schiettezza del Cuor: And the two Rivals, in one kind of Poetry, Taffo and Guarini, (if an Original and Copy may be properly fo called) had both una certa Ciera di ingenua semplicità, Indizio di rado fallace di bei Costumi: Even the shrewd witty La Fontaine, (for such you know he appears in his Writings) was in his old Housekeeper's Opinion, plus bête que malin: and had fo much the Appearance of that same Bêtile, that the Countess of  $C^{***}$ , with whom he lived, faid to a Lady who asked if she was got into her new House? That she had now only three domestic Animals to fetch home, her Cat, her Parrot, and La Fontaine. b

What shall we say of this strange Correspondence of Features? A Correspondence which extended not only to Poets in general, but to Poets of the same Turn and Temper? The polite amorous Cardinal Bembo, before he obtained that Dignity, was complimented by his learned Friends with resembling the elegant Master of Love, the sweet-tongued Ovia, not only in his Face, but his slender sprightly Person; and a Life of Petrarcha, the Author of many a delicate Strain, wrote by another Hand,

b Notes sur Boileau.

Ovidius omni vità atque victu excultus atque expolitus, tum tenui & vesco Corpore, Nervisque compacto; qualis scilicet est PE-TRUS BEMBUS Vir unus omnium elegantissimus.

L. G. GYRALDI Dial. de Vitis Poet.

Lett. 3. makes him to have been just such another: di commune Statura, non di molto gran Forze, mà di mirabil Destrezza a. Had the Decency of the Cardinal's Character permitted, what Lessons in the belle Passion might you not have expected from the Pen that produced the inimitable Azolains b; and had Ovid been under any happy Necessity of a like Decorum, what Refinements, what Gallantry wou'd have shone in his Art of Love? A Satirist, 'tis true, may well be thought to wear a different Aspect; his Converse with the World, treading the beaten Road, fearching out and exposing Vice in all its little Difguifes, may sharpen his Looks, and imbitter his Face: But let us remember, his Province is the most unpoetical of Parnassus; and still, that one of the most approved among the Ancients was remarkable for his Verecundia virginalis, the Modesty of a Maid in his Countenance and Manners; which at the fame time I can by no means affirm to appear in his Writings.

Now, for a Wager, are you running over all the Poets by Profession, and all the poetically disposed of your Acquaintance, and classing their Visages in your Imagination. This one, say you, has a comic, that a tragic, tother a tragicomical Look. Here is an epic, there a satiric, yonder a pindaric Physiognomy. Mr. X\*\*looks just like—But

and Decency.

a Of a middle Stature, not very firong, but wonderful Agility.

b They are Dialogues upon Love, wrote with great Delicacy

But what am I doing? and whither has this Lett. 3. Idea of Simplicity in the Head of the great Poet led me? Quick let us return, my Friend, and quit the Genus irritabile Vatum, the testy rhiming Race, without discomposing a Hair in the Toupée of the meanest Servant of the Muses; and rather enquire, what Foundation there can be in Nature for this unquestionable Resemblance in the Aspects and Manners of Men?

SHALL we liften to the ingenious Physiognomist? who tells us, "That the chief Indications of Mens" Dispositions are to be found in their Countenances, and center particularly in their Looks, their very Souls appearing thro' their Eyes to an intelligent Spectator, as thro' the Gates and Avenues of the Mind?: That a set, simple Look, for example, little moist Eyes, moving Eye-brows, softened Features, are Signs of a Man's being contemplative, thoughtful, given to learning, and particularly the Belles Lettres.' Again, 'That a dark humid Eye, open, and frequently fixed, is a Sign of Thought and Perception; but if it likewise look mild, and benign, it further betokens Worth and Ingenuity;

PER
α Τὰ δὲ ωολλὰ τῶν ζημείων τὰ ζύνολα τοῖς ᾿Οβθαλμοῖς ἐνίδρυται' τὰ ἄσωερ διὰ Πυλῶν τέτων ἡ Ψυχὴ διαφαίνεται.

ΑΔΑΜΑΝΤΙΟΥ Φισιογνωμικ. Α.

Τὰ Ὁ βθαλμοὶ ἐς-ῶτες, μικροὶ, ὑΓροὶ, μέτωπον ἀνειμένον,

' for fuch, fays he, was the Eve and Looks of

' the wife and worthy SOCRATES.'

βλέθαρα κινάμενα δεικνίκσιν άνδρα ΦΡΟΝΤΙΣΤΗΝ, ΦΙΛΟ-ΛΟΓΟΝ, ΦΙΛΟΜΑΘΗ. Ibid. Περί 'Οβθαλ έτην. 16

Lett. 3. PERHAPS you will hold yourself a better Judge of the following Aspects, which he defcribes much to the same purpose: ' Eyes, says

he, flanding frequently open, without winking, ' looking gentle and humane, swimming in a

' transparent Fluid, shew the Person to be

contemplative, a Lover of Knowledge, of a ' fweet Disposition, and addicted to Love:' And

still stronger, 'That suffused Eyes, sluctuating, ' and as 'twere beaming in themselves, bespeak a

' ftrong Inclination to Pleasure and the Delights

of Venus; and that Persons with such a Look

' are generally straight, beneficent, of a noble · Nature, and addicted to Poetry and Verse.' a

WHATEVER the Case may be, or how slippery foever the Judgement, when we descend to Particulars, the Opinion we cannot help forming of every Man at first fight to his Advantage or Prejudice, according as his Afpect and Appearance please or disgust us, seems to say, That it is not without reason we suppose a Connexion between a certain Set of Features, and fuch and fuch Manners which usually attend them. Yours did not deceive me, who am affectionately,

Your &c.

Ibid. Περί 'Ορθαλ, κινεμεν.

LETTER

a 'Ορθαλμοί κλυζόμενοι, κυμαίνοντες εν αυτοίς, εις άφροδίσια κή ἐυπάθειαν ἐπθόηνται. ὄυτε δὲ άδικοι, ἔτε κακεργοι, έτε Φύσεως Φαύλης, έτε ΑΜΟΥΣΟΙ.

#### LETTER FOURTH.

THAT a Flow of Spirits must you have Lett. 4. had, my gay Friend! when you received my last Letter? I will forfeit a good deal, or you had been just come home from Y\*\*\*\*, or perhaps were to go thither next Morning. In either Case the Infection wou'd work: Our Mind not only retains Impressions of the Companies we leave, but moulds itself beforehand to the Humour and Manners of those with whom we are about to affociate, fo it be done with our good Liking, and Hopes of Pleasure. I am sure you have been in high Humour by the sprightly Debût a of your Answer. " Wonderful Science, " fay you, profound fagacious Physiognomy! " highly befitting a grave contemplative Man! " -You therefore expect that I will shortly send " you a Treatife of Palmestry, or revive old Par-" tridge, and write an Almanack."

Tis very well, Sir, and not much out of Character:—But after so faying, may I venture to put you in mind of a certain Person, the quickest at catching Faces, and odd Miens, of all the Circle of my Acquaintance. Can you remember, dear Sir, this young Gentleman, who after he had, like Leonardo da Vinci, been strolling, if not from Street to Street, at least from Company to Company, and observed all the B

Beginning; First Stroke.

Lett. 4. strange Setts of Features, uncouth Airs, and constrained Postures he had met with, used to come
full fraught to me, "Who shou'd I meet with in
such a Place but Mr. \* \* \* ? I protest I can't abide that Man's Look. He's double and knavish for certain. If you observe, he never looks
you steadily in the Face; a Half-grin upon one
side of his, betrays some crooked Sentiment

fide of his, betrays fome crooked Sentiment within. " PRAY, have you ever feen the plump Mr. " Papillon? How smooth his blooming vacant " Face! Thought and Wrinkles wiped clean out " of it! But happily supplied by the two pret-" tiest unmeaning Dimples in his Cheeks, and " the two pertest pinking Eyes that ever charmed " a fair Lady. Mr. B\*\*\* came in, and fat " just by him, with his fedate Afpect, and " composed Countenance, that commanded Re-" fpect whenever he appear'd, and drew At-" tention whenever he spoke. Bless me, how " intent and piercing he looks! But for the " Spirit that every now and then flashes from his " Eyes, and the gentle Smile that o'erspreads his "Features, I should take him for a meer plod-" ding Wight, not without a Dash of the Mi-" fanthrope. His Friend Mr. M\*\*\* looks open " like Heaven: You wou'd think you faw into " his Heart: Truth and Generofity feem painted " in every Lineament. — I am fure he is a good " Man. But oh! the painful Picture of Chagrin! The

Man-hater

The imbittered excoriate Look of \*\*\* Efqr.! Lett. ...
An old exhausted sickly Rake! Dismal! A
most forbidding Phiz. I wou'd have thee

drawn and fet up a Memento mori in St. 7.\*\*\*

" C\*\*\* l, where thou'd reform more young Fellows, than all the laboured and lab'ring

"Sermons ever preached in the Place. But à propos to Sermons.—Of all the living Busts I

ever faw, no one comes up to the gloomy

buck'ram Visage of the Vicar. How is every better Sentiment effaced from his whole Coun-

"tenance! Not a Spark of Goodness or Vestige

" of Humanity in any one Feature: Dark, un-

" focial and fullen, with cloudy Brow, lightless Eyes, pendant Checks, and double Chin, he fits

" recollected in gruff Silence: But upon the

" least Emotion, the Bear and the Clown appear

" tumbling in all his Gestures, begrim his un-

" gainly Looks, strain his Muscles, distort his "Motions, and bristle his whole Behaviour."

OF whose drawing, my good Friend, are these Characters? Upon what are such quick Feelings of Men and Manners sounded? Wonderful Science! say I in my turn, prosound sagacious Physiognomy! there's but a short Step, 'twou'd seem, between thee and thy Sister-Science Palmestry, and from thence to Astrology, predicting the Weather, and telling Fortunes.

YET don't be too much out of Countenance at being catched exercifing that perceptive FaLett. 4. culty with which Nature has endowed you, of discovering Mens Conditions from their Air and Aspect: You have some good People for Patterns, who practised the same Art. What the Fortune-tellers, Quack-Doctors and Gypsies abuse it; you need not go a stroling with them, except you please. Because there are Empirics, wou'd you have no Physicians? Because there are rhyming Dunces, wou'd you have no Poets? Or because there are wicked Heretics, would you have no orthodox Divines? But you have better Company than Sir Sidrophel, they not yet of your Acquaintance: I will venture to introduce you to one or two of them in my next Letter. Till then,

My dear Friend,

Adieu.

LETTER

#### LETTER FIFTH.

Your a very hard Craver. Is your Impatience owing to a Defire of knowing your Fellow-Physiognomists, now you have found out your self to be one of the number; or to an Inclination incident to young People, for which a Royal Mistress (if she was one) was remarkable in the last Century, a Liking to hear old Stories? Which of them soever it be, in performance of my Promise, hear the Sentiments of—I will not yet tell you who.

"THAT the Dispositions of Mens Minds " are connected with their Bodies, and influ-" enced by the Changes that happen to them, is " very evident both in People intoxicated with " Liquors, and under Distempers: In both Cases " the Temper and Sentiments appear extremely " different; and are plainly made fo by the dif-" ferent Temper and Disposition of the Body. On the other hand, the Body is frequently " affected by the Passions of the Mind, as ap-" pears in languishing Lovers, in Persons who " have been violently frighted, who are funk with Grief, or ecstatic with Pleasure. " not only fo, but in things that happen natu-" rally, without any Shock or Violence, it is " eafy to perceive that the Soul and Body are " linked together in so intimate an Union, that Memoires de la Vie du Comte de GRAMMONT. Chap. VII. XI.

Lett. 5. " they are generally speaking the reciprocal Causes " of the Alterations happening in each other. For " never was there fuch a Creature produced or " feen, as had the Body and Shape of an Animal " of one Species, and the Instinct and Dispositions " of an Animal of another Species: But always " along with the Body, it must have the Man-" ners too, of one and the fame Animal. " follows therefore that of fuch a Cast of Bo-" dy, fuch a Mind must be the necessary Con-" fequence. Among the Irrationals, we fee the " skilful in the several kinds, forming their " Judgements of them by their Make: By this " Jockeys judge of Horses, and Sportsmen of "Dogs: But if their Method of judging be " well founded, as the same Causes must needs " produce the same Effects, it must be likewise " possible to discern Mens Conditions and Cha-

" racters by their Persons and Aspects." a

THEN the Author ventures to lay down the general Principles upon which you are to reason, and proceeds to put them himself in Practice, not only by going over the principal Parts of the human Body, and assigning the various Dispositions of the Mind, which usually accompany their various Make and different Structure; but, vice versa, runs over the chief Characters in Life, and accurately describes the Person and Appear-

ance of a brave Man, of a Coward; of an in-

genious

Man, of a *Blockhead*; of an *impudent* Lett. 5. Man, of a *modest* one, and so on throughout the great Variety of Characters in the World, both good and bad. After which, being led back as it were naturally, by an Induction of Effects to their Cause, he resumes the Consideration of this strange Connexion.

" I AM perfuaded, fays he, that the Soul and " Body fympathize with one another, for many " Reafons. The Temper and Disposition of " the Mind being any way altered, makes the " Form and Habit of the Body to alter with " it; as on the other hand, the Form and Make " of the Body being changed, produces a fimi-" lar Change in the Disposition of the Mind. " Grief and Joy are Affections properly belong-" in to the Mind: Yet every body can perceive. " Grief in the heavy Look of an afflicted Man, " and Joy in the chearful Countenance of a hap-" py one. When the Soul is affected, and its "Temper varied, were it possible that the Body " shou'd retain, unmoved, its former State, there " might, it is true, be still some fort of sympa-" thetic Intercourse between them, but not so " thorough and mutually affecting as it is at pre-" fent. For now it is very evident, that the one " follows and participates with the other; and " from no Confideration more than from the " Effects of Madness. This Distemper likewise " feems properly to affect the thinking Faculty, B 4

Lett. 5. " the Soul. Yet Physicians by cleanfing the Body by Medicines, and by making the Pa-

tient observe Rules of Diet prescribed for the

" fame Purpose, rid the Soul of that terrible

"Diforder: So that by one and the fame Remedy, applied to the Body, both its own State

and Appearance is changed from what it was

" under a difordered Mind, and the Mind it-

" felf is delivered from Madness. But since they

" both change by one and the Same Means ap-

" plied to one of them, and change both together,

" it is evident that they throughly depend upon

" and mutually affect one another." a

Now wou'd I give fomething to know, whose Opinions you imagine you have been reading? Some fanciful visionaire Doctor's, I suppose, like the Spanish Huarte, or French Desimarêts: some Mumpsimus, who sat in his Closet, and built chimerical Schemes, a Stranger to the World, and to strict Reasoning. Just the contrary: They are the Opinions of no less Man than Plato's Rival, and Alexander's Master—the severe, abstract, discerning ARISTOTLE; who was so fully convinced of their Justness and Truth, that in his most elaborate Work, his savourite new-invented Organon, upon which he seems willing to rest his Reputation b, he concludes

<sup>2</sup> ΑΡΙΣΤΟΤ. Φυσιογνωριονικά.

ο Δει δε ήμας μη λεληθέναι το συμβεβηχός σερί ταύτην την σραγματείαυ.— Ταύτης γαρ, ο το μεν ήν, το δ' μκ ήν

the second Book of the first Analytics with an Lett. 5. Abridgement of the Principles of Physiognomy.

These the Philosopher lays down as Foundations upon which you may reason, and from which, according to the Conditions there prescribed, you

may form certain Conclusions.

In the Progress of Philosophy Speusippus taught after Plato, and Xenocrates succeeded Speulibbus. Xenocrates was a perfect Pattern of Virtue in his Life and Manners. He began his Lectures early in the Morning, and his Gate stood open to all Lovers of Wisdom and Knowledge. A young Athenian, Polemo by Name, very wild and abandoned to Pleasure, in his Return from a Night Ramble, happened to be passing drunk that way about Sun-rifing. To go in and bamboozle the old starched Philosopher was too tempting a Frolic to be refisted by a Youth in that Condition. Flustered therefore as he was, and in his gaudy revelling Dress, flowing with Perfumes, and crowned with Flowers, in he bounced among the learned Band who were listening to their stay'd Teacher; He sat down too, with a mimical Gravity, that he might

προεξειργασμένον άλλ έδεν πανθελώς ύπηρχε. Περί τών 'Ρητορικών μεν, ύπηρχεν ἴσως πολλά καὶ παλαιά τα λεγόμενα περὶ δὲ τε ΣΥΛΛΟΓΙ ΖΕΣΘΑΙ, παντελώς ἐδἐν εἰχομεν πρότερου άλλο λέγειν άλλα ΤΡΙΒΗ Ν ζητεντες πολύν χρόνου ἐπουεμεν. Διο λοιπού αν εἰη πάντων ύμων, ἢ τῶν χρόνου ἐπουεμεν, τοῖς μεν παραλελειμμένοις τῆς μεθόδε τυξυώμην, τοῖς δ' εὐρημένοις πολλήν χάριν ἔχειν.

ΑΡΙΣΤΟΤ, Περί Σοφις. Ελείχ. βιδ. Β.

26:

Lett. 5. watch a witty Opportunity to confound the mu-Thy Moralist, and march off. At his first Appearance fome Marks of Indignation broke from the Audience that threatned him with a fudden But Xenocrates, without altering his Exit: Countenance, made a Sign to let him alone; and changing the Subject of his Discourse, he began to reason of Modesty, -of Temperance, -of governing the Passions, -and Self-command. PO-LEMO was not fo far gone, as to be incapable of understanding what he heard; but looking fomething amazed and foolish, he began to listen to the eloquent Philosopher; and listened so long, until he was struck with the Gravity of the Man, and the Truth of his Doctrine. He then first stole up his Hand, and taking the Garland from his own Head, he threw it upon the Ground; then he pulled in his Arm under his Robe; by and by he gathered in the flowing jaunty Skirts of it; by degrees his Looks changed; the impertinent apish Fleer of a fine Fuddle-cap fettled into Sense and Composure: He forgot the intended Frolic, was ashamed of his Debauch, and went home fo stung with a Sense of his Folly, and fo convinced of the Amiableness of Virtue, that he became a constant Hearer of Xenocrates, eminent for the Regularity of his Life, and fuch a Proficient in Learning, that at his Master's Death he succeeded in the Direction of the Platonic School.

THIS celebrated Convert from Intemperance Lett. 5. to Wisdom excelled likewise in Physiognomy. Among his other Writings, as if the great Philosopher had not sufficiently exhausted the Matter, he new-modelled and confiderably augmented the Treatise written by Aristotle upon that Subject. The Introduction is remarkable. 'If any Branch of Science, fays he, be useful, those who study the Knowledge of the Natures and ' Dispositions of Men from their Appearance and ' Aspect, may reap many and great Advantages. ' from their Art: For no body wou'd chuse to commit his Wife or Child, or entrust a Sum of Money, or any valuable Depositum; or indeed wish to contract any kind of Friendship ' with a Man who has a Mark of Perfidy, Intemperance, or other wicked Disposition writ-' ten in his Face. But to fum up the Matter ' in a Sentence, all Mankind, as it were by an ' immediate, infallible, Heaven-sent Divination, ' demonstrate in their Looks and Motions, their ' peculiar Cast of Mind, and Manner of Life 3: ' So that the skilful Physiognomist may cul-' tivate Friendship with the Good, and avoid all ' Commerce with the Evil' a

How

<sup>&</sup>lt;sup>2</sup> Πάντων γὰρ, ὡς ἔπ⑤ εἰπεῖν, ἀνθρώπων, ὅσπερ-εἴ τιν⑤ ἀπλαίς κ ἢ θεοπετάς κ κ) οἔςυτάτης μαντείας, συλγυοριζομένων ἔθ⑥ τε κ) βίκ ως όθεσιν, διὰ τέτων ὁ Φυσιογνώμων μαθήσεται, τὰς μὲν τῶν χρης ῶν Φιλίας αἰρεῖδαι, τὰς δὲ τῶν πουηρῶν κακίας Φυλάτλεδαι.
ΠΟΛΕΜΟΝ. Φ.σ.ογνωμικόν.

How happy wou'd that Man be, who cou'd Lett. 5. exercise this rare Art with certainty? Who cou'd put in practice the repeated Advice of one of the best and greatest Men the World ever saw; ' to · look within — to let the particular Quality and

Worth of no Person or Thing escape us; 1-' to be accurate Enquirers into the Manners and

· Actions of Men; - to accustom our selves

' to enter attentively into the Sentiments of those

we converse with; and as far as is possible to get into the very Soul of the Person who speaks

' to us. One of the most remarkable and furprizing Instances of this Sagacity I have met with, is the celebrated PLOTINUS.

THE Ancients held fuch of their Philosophers, as lived in a manner becoming their Profession, in the highest Esteem. Their Schools they looked upon as the Sources of Virtue, and their Houses as Sanctuaries, which nothing base or dishonourable durst approach: The greatest Persons not only recommended their Children to their Care in their own Life-time; but frequently left them, with their whole Estate and Concerns, under their Tuition at their Death. The Family of *Plotinus*, the holy pure *Platonic*, con-

\* Έσω βλέπε μηθενός ωράγματος μήτε ή ίδια ωοιότης, μήτε ή άξία σαρατρεχέτω σέ. 2 'Απριδής έξετας ής ήθων

κή πρώξεων. 3 Εθιτον σεαυτόν προς τω υφ' έτέρα λεγομένω γίνεδαι απαρευθυμήτως, κ ώς οδόν τε έν τη ΨΥΧΗΙ τέ אניצטעד שי צוטע.

M. ANTONIN. ATTOKP. TOWN EIS EQUITON BIG. 5.

confisted but of a Servant or two for himself; Lett. 5. but his House was full of the Youth of either Sex of the prime Nobility, entrusted to him with all that they had, as to a facred and divine Guar-With the most incorruptible Integrity he dian. was mild and affable, and ready to ferve every body, who had the smallest Acquaintance of him, or Connexion with his Friends; and at the fame time of fuch Candour and Discretion, that having lived fix and twenty Years in Rome, and been chosen Umpire in numberless Differences between private Persons, he demeaned himself so as that he had not one Citizen his Enemy: So impartial and prudent was his Humanity.

ONE of this extraordinary Man's Talents was a true and just Perception of the Tempers and Manners of the Persons who lived with him; whose Deeds and Defigns he quickly discovered in their Looks, and often foretold what wou'd happen to them in the after-part of their Lives. " This Youth, (faid he of a young Nobleman left to his Management) "will prove exceffively " amorous, and intangle himself miserably in " Intrigues .- I suspect he will not be long-" lived:" which in every point came exactly to pass. A Widow Lady in high Reputation of Virtue, Chione by Name, who lived in his House with her Children, had loft a Diamond Necklace of very great Value. Plotinus ordered his own, and the Servants belonging to all the Lodgers

Lett. 5. Lodgers in the Family, to be brought together into his Presence: When they were met, he cast his Eye upon them, and immediately pointing to one of them, This Person, said he, has stole the Necklace. The Fellow stoutly denied it, at first; but being led off to be whipt, he confessed the Thest, and went and setched the Necklace from whence he had hid it.

But the chief Proof of the Justness of his Penetration, was his discovering the secret dismal Intention of his favourite Scholar POR-PHYRY, whom this great Judge of Men loved not more upon account of his Learning, than his Virtue and Sweetness of Manners. Hear how the Youth ingenuously tells the Story of himself. 'I had once, says the young Platonic, through 'some Distaste or Contempt of Life, taken a

Resolution to put an End to my Days; and

' had shut my self up in my Lodgings for that

purpose; when my loved Master came unexpectedly, and broke in upon my Retirement.

' He told me without hesitation, That my pre-

' fent Intention was far from being the Refult

of Reason, or the Dictates of an intellectual

' Principle: That the Gloom in my Mind was

occasioned by some bodily Disorder I laboured under some Distemper of Melancholy, for which

' he directed me to go and travel for a Cure. I

believed and obeyed him in this, as in every thing

else, and passed over to Sicily, where I heard the

· Lectures

\* Lectures of the Philosopher Probus, a Man in Lett. 5.

' good Reputation, with whom I stayed in the

' pleafant wholesom Town of Lilybeum. Here

' I quitted my pernicious Purpose of dying, and

' at the same time, was by this Accident pre-

' vented from attending my Master PLOTI-

" NUS until his death. "

But to what purpose need we range Antiquity for Instances of an Art, which you are your felf practifing every day? not only upon Perfons and Companies, but upon Paper in your Closet. You who design and draw so prettily, and have gone thro' the academic Faces, if not the Figures; who know the Play of a Muscle, at least on the Outside, from the smallest Simper to the highest Distortion of Features; who distinguish so nicely the Characteristics of the bordering Paffions, Grief, Fear, Dejection, Melancholy; - Emulation, Aversion, Envy and Hatred, can you with any Confistency ridicule Phyflognomy, even in our narrow fense of the Word? We understand it to be nothing more than judging of Men by their Faces: But the Authors of the Term, and first Inventers of the Art meant nothing less than "a Judgement of a " Man's whole Nature and Inclinations from an " attentive View not of his Face only, but of

" his entire Person; and that not motionless and

" unemployed, but in Action and Agitation,

"engaged

ΠΟΡΦΥΡΙΟΥ ωερί Πλωτίνε βίε κ βιέλ.

Lett. 5." engaged in the Affairs of Life; the Eyes spark-" ling, the Tongue speaking, the Heart beating, " and the whole Man in Motion and guard-" less." Pursue now this Thoughta little further, and confider what are your Dutch Drolls, your Harlequins, your Pantomimes, your Rich's and Francisques—nay what were (alas! they were) your Booths, Bracegirdles and Oldfields, but fo many shining Proofs of the Power and Reality of Physiognomy? What has established the unvaried Idea's of the Heads of the bistoric Characters among the Painters, (whose Originals they never had, and some of them never existed) but the unvaried Connexion between the fupposed Character of the Saint or Hero, and such a Set of Features as best mark it? Even the great, the supreme Effort of the Art, the instructing Mankind by Dumb-shew and Example, History-Painting it self, and the Produce of Sculpture,

Fair genuine Forms of Beauty's eldest-born, A living Race by plastic Virtue markt,

What are they but Human Figures represented in Action, in fuch Attitudes, Postures and Movements, and with fuch Looks and Features, as Nature has adapted to the inward Disposition of the Heart? And still, the most exalted and extensive of all the Ways of Painting, I mean real Poetry and its nobleft Branch, Mythology, how largely does it borrow from this inexhausted

Source ?

Source? Representations of things natural and Lett. 5. divine by proper Persons; and these Persons properly accounted, their Ensigns, their Faces, their Mien and Actions being all of a piece, and all in Character, must be the result of the most natural of all Sciences, Physiognomy: I say the most natural; an Infant looks you full in the Face to find out your Temper a,— and your Dog keeps a strict Eye upon your Features, and behaves himself accordingly;

## Unde nisi intùs, -monstratum?

But whither have I wandered from my Subject?—It is your wanton Wit and craving Curiofity that lead me aftray, and make me forget the chief Point of the Question, Whether that Head of Homer, which adorns one of the most elegant Libraries in Britain, has been well imagined by the Statuary, and has a Look becoming the poetical Patriarch? The Question I say is, Whether the Artist has done well? who drew not from the Life; but from his own Idea. For I much question whether the Likeness of Homer's real Face was preferved. It is not altogether impossible that it might; but more probably it was among the

C'est au Mouvement du Visage, et sur tout des Yeux que l'on fait le plus d'Attention—purceque ces Mouvemens sont les Indices de ce qui se passe au dédans de nous : Ils meritent donc qu'on les approuve à proportion de ce qu'il y a de loualité dans les Sentimens intérieurs dont ils sont les Indices.

Traité du Beau, Cap. IV. § 10.

Dett. 5. number of those mention'd by Pliny, as the greatest Pitch of Happiness that can happen to a Mortal: A Likeness contrived for him by Posterity, when the real is wanting, in order to satisfy the general Desire of Mankind To know what fort of a Man He was. Thus, at the first acting a new Play, says a Man of Wit, the Ladies seldom fail to ask,—

What like a Man's the Poet?

And I believe the same Question is as natural to a Gentleman upon reading a fine Piece of old Poetry. To indulge this natural Curiosity, to give you a truly poetic Face, which of the two Artists have best judged?—Whether he who has imagined his inspired Bard with a simple, rural, contemplative Look—or he who has given him a grander Air, and filled his Countenance with Elevation and Majesty—?

I am, &cc.

P. S.

I HAVE thought of a way of procuring a Plan of the ENQUIRY, &c. without much Trouble: Expect it therefore in my next. But now the Visit at Y\*\*\* is over, what if you should fit down to read and think a little, and try to make out one to yourself: You would be better able to judge of another's when it comes.

LETTER

Quô majus, ut equidem arbitror, nullum est felicitatis Specimen, quam semper omnes scire cupere, Qualis fuerit aliquis?

PLIN. Lib. xxxv. § 2.

## LETTER SIXTH.

S OME time before the ENQUIRY into the Life and Writings of HOMER was published, a detached Advertisement appeared in several public Places, containing, besides the Title of the Book, the Subjects of the twelve Sections of which it consists, and likewise some short Account of their Contents. One of these Advertisements I procured, after the Piece came from the Press, and sound it affished me not a little to comprehend the Design and original Plan of the Whole. It runs thus:

' AN ENQUIRY into the Life and 'Writings of Homer. In Twelve Sections.

'THE Book is properly an Answer to this Queflion: "By what Fate, or Disposition of Things

" it has happened, that no Poet has equalled him for upwards of two thousand seven hundred

"Years; nor any, that we know, ever furpaffed

" him before."

' Sect. I. An Enquiry into Homer's Country; and the Climate of that Country.

' II. Into the public Manners of his Nation.

'III. Into his Language: Origin of Lan-

' guages; their Progress, and its Causes.

' IV. Into his Religion: Origin of the Grecian' Rites.

Lett. 6.

'V. Into the Manners of the Times: ancient and modern Manners compared.

' VI. Into the Influence of fuch a Conjuncture.

' VII. Into Homer's Education and Learning: History of Learning, and preceeding

Writers.

'VIII. Into his Character, Employment, and Manner of Life.

' IX. His Journey to Egypt: His Allegories.

' X. His vifiting Delphi: Rife of Oracles and Theology.

' XI. His Converse with the Phenicians:

' His Miracles.

' XII. His Subject: The Trojan War, and

· Wanderings of Ulyffes.

' With a new Head of Homer, and fixteen

· Copper-Plates done by the greatest Masters:

As also a new Map of Greece, and of the

• Countries known to the Ancient Greeks about • the Time of the Trojan War; their ancient

Names, and first Inhabitants, with a Draught

of the Voyages of Menelaus and Ulysses."

THE whole Book therefore is an Attempt to resolve this Single Question, " By what

" means did Homer become a greater Poet, than either any one, known to us, ever was before him,

" or than any who has appeared fince his Time?"

" Or in other Words, Why no Poem ei-

" ther formerly heard of, or now extant, was or

" is comparable to the ILIAD and ODYSSEY?"

In order to resolve it, you must ei- Lett. 6. ther ascribe his Superiority to a supernatural divine Affistance, which many of the Ancients firmly believed, tho' We do not; or, allowing him to have been an ordinary Man, you must enquire into every Caufe, natural or accidental, that can possibly have Influence upon the human Mind, towards forming it to Poetry and Verse. You must confider the Influence of Education, of Example, of Fortune public and private upon the Soul of Man, and as you go along you must always compare their different Kinds, and apply them to the various corresponding Branches of Poetry. You must trace that Art from its earliest Beginnings; separate its constituent Parts. Language, Manners, Religion, Fable, Hiftory. Characters, Rythmus, Measure, and proper Mythology. You must view and ascertain the abstract Nature of each of these Parts, then trace its Progress, and compare that again with the Age of Homer, and enquire How He came to excel in it, and in what respects he does so. To bring all these together, and make them bear upon a fingle Point, was a Task inseparable from the Answer of the Question. A Question which you fee must necessarily include a furprizing number of different Researches into the Nature and Origin of Fistion, and its Connexion with the various, indeed almost infinite Turns of Life and Learning.

C 3

Now,

Lett. 6. Now, my lively Friend! you have the Clew of the Book in your Power; give me leave to infinuate, that it will prove useful only in proportion to the Care and Attention with which you use it. If you consider it meerly as an amufing, curious Speculation, it will just serve to amuse you a little, for the present, and then evanish: But if after fully comprehending the Plan you will fit down and compare it attentively with the feveral Sections of the Enquiry, and strictly examine whether each Section makes out the particular Point it was meant to prove. and how that Point stands connected with the general Defign, in that case the Plan will effectually rid you of that fleeting Notion of the Subject of which you formerly complained. I experienced the same thing the first time I perused the Book. While Impatience and Curiofity hurried me on thro' the various Scenes of Antiquity from the first barbarous State of wretched Mortals, to their gradual Improvement by Arts and Laws and Learning, I quickly loft the Idea of the preceeding Section, and would have found it very difficult to have recollected the Thread of the Subjects when I had done. But after I had read the Book over and over, and had confidered the Order and Strictness of the Investigation, I began to attribute that flippery elufive Quality to two Caufes. First I suspected the Author had been at pains to cover the Regularity of his Model, and purpofely effaced every Appearance

Appearance of Form; avoiding those Divisions, Lett. 6. Subdivisions and Repetitions which afford artificial Helps to the Memory, but stiffen a Treatife like This Method leaves the Work an old Sermon. to your own Judgement, and depends folely upon the Sense and Capacity of the Reader. other is the careless familiar manner in which these abstruse Subjects are treated. You find nothing to stop you, if you do not stop yourself; no uncouth Terms or scholastic Phrases: A Succession of new Ideas is ever passing before you, and some of the most rugged Materials in Learning are handled with that familiar Ease and Plainness of Speech, as makes you forget their Nature, and glide over these thorny Fields, where the Critics have so often tore themselves, with unfuspected Security. But, as I faid, in proportion to our Negligence and Haste, must of necessity be the Slipperiness of our Retention. The folidest Bodies, as they take the finest Polish, are likewise the most ticklish to handle: You must poise well and grasp firm, ere you have a fure Hold, and be careful how you shift hands, left they flip from between them. Most People read Books as Children vifit a Flower-Garden: They amuse themselves with this or t'other gaudy Knot; the Colour calls their Eye from one Border to another; the Sight of the present banishes the last. It is the Man of real Taste, who takes in the Flower- and other Gardens at one View, who confiders the Cast of the C 4 Grounds.

Lett. 6. Grounds, the croffing Lines, the Disposition of the Walks, the Arrangement of the Trees, and the Conveniency of the Shades and Arbours, the Propriety of the Statues, and perceives the Symmetry resulting from the Whole. But here's Company coming up; I must leave you: Adieu, my Friend! May you be happy as your reasonable Wishes can make you, or, if you can trust them, those of

Yours, &cc.

LETTER

# LETTER SEVENTH.

CAY you fo, Sir! Never stirred from your Closet for two whole Days-No, not to make an Excursion cross the Meadow to I-y C-b! Well, Heaven grant the Charm may not foon lose its Virtue, but continue to operate, until you have truly tasted the delightful Entertainment of well-directed Study, and be throughly convinced, that it is a manly thing to facrifice a little fleeting Pleasure in the Pursuit of genuine Knowledge. Most willingly would I fatisfy your growing Curiofity: But as for an Explication of these same Plates, prefixed to the several Sections of the ENQUIRY, I must ingenuoufly plead Ignorance; and will venture to fay, that few People can give a just one, but the first Inventor of the original Drawings, who can alone ascertain his own Ideas on so vague a Subject as Mythology. But you shall be very welcome to my Conjectures about some of them; on which I have bestowed some Time and Attention, with that pleafing Curiofity you now begin to feel in your turn, in fearching for the Meaning of an Allegory. Some of these Conjectures may perhaps be right-and others, I make not the least doubt, very wide of the real Intention of the first Design. For all Compositions in Painting—and emblematical Pieces more

Lett. 7. than any, give unbounded Scope to the Fancy. Don't you remember how long a Company of Sages, and fome of them truly learned, stared upon that beautiful Cartoon of Julio Romano's Marriage of Psyche, in the Duke of M-'s great Gallery? And the extravagant Gueffes Mr. H- made at Julian's Feast of the Gods, painted by honest VARRIO, in the Stair-case of Hampton-Court ? I found my Conjectures chiefly upon the Connection of the Story represented in the Plate, with the Subject of the Section whose Front it adorns; for the Inscriptions of the Plates at the End of the Book only puzzled and led me astray. For instance, the fourth Plate bears for its Inscription, A SACRIFICE, The OATH-Now with the strictest Attention, I cannot find the Vestige of an Oath throughout the whole Section. I conceive therefore that the Representations in the Plates are either taken from the general Defign of the Sections to which they are prefixed; or from some principal Part; some remarkable Fact related, or some Principle advanced, upon which the Subject possibly turns. The Defign of the first Section is plainly to prove the various Influence which Soil and Climate have upon their feveral Productions;—and particularly, as the Curious love to fpeak of late, upon animal-Plants, I mean their Natives of the human Species.

THE Point of View therefore of the first Plate directs your Eye to a stately Temple, the In-

fcription

scription of whose Portal bears, that it was sacred Lett. 7. to CERES and the SEASONS: or, in other words, to EARTH the universal Mother, and to the various Influences of Spring, Summer, Autumn and Winter, in its various Climes. Four beautiful female Figures follow one another into the Temple. The Chaplet on the Head and Festoon in the Hands of the first bespeak the Spring, by which the Ancients began their Year: The Sheaf and Sickle, and a faintish Look discover the fultry Summer: Harvest is known by her Garland of Grapes and Horn of Plenty: and shivering Winter by her Coverings and Pan of Coals. A Section of the Zodiac cuts the Sky behind them, intended, I judge, to shew upon what the Succession of the Seasons depends. But the Figure in this Plate that gave me most pleasure, is the fine venerable old Man who fits in the Corner, fo studious and full of Attention in forming a human Creature, which he has almost finished, and observing thoughtful, whether it wants not yet another Touch of his all-framing Hand. PROMETHEUS it must be; both from the Subject of his Story, and from the Torch lying at his Feet—but which, by the by, ought to have been the Reed in which he stole celestial Fire from the Wheel of the Sun's Chariot, and thievifhly conveyed it from Heaven to animate his new-made terrestrial Creature, for which he was punished as you now know.

HOWEVER

Lett. 7. However ingenious this Part of the Defign may feem, I am of opinion, that it errs against the known Law of Composition, That all the Figures, especially in little Pieces, should be employed in one Action: Unless you say that the Formation of Man is the Action in which both the Earth, the Seasons, and Prometheus are all engaged; which may indeed be understood, but is by no means the apparent Attitude of the Seasons in the Draught. Be that as it will, the Idea fo clearly conveyed by the Representation of this Man-moulder, makes me eafily pardon a moderate Trespass upon a Rule of Design. In a Play, I can bear with the Scene's shifting, (contrary to one of the facred Unities) from an Antichamber to a Garden, or from Pall-Mall to the Park, tho' my Fancy turns refty, and refuses to follow our admired dramatic Poet over Seas from Venice to Cyprus, or from Spain to Constrides. These are too unconscionable Strides for my profaic Imagination: But a Licence modeftly used may be tolerated, if it makes amends by its Instruction or Entertainment. The Defign of this first Section, is to shew the Power of Soil and Climate; and that Power exerted in the Formation of Man, who is to be inspired with a celestial Flame; for which we have a Temple facred to EARTH and the SEASONS; and behind them a human Creature forming, to be enlivened with Fire stole from Heaven.

Now, methinks, I fee a fignificant Smile Lett. 7. forming upon every Feature of my Friend's Face: Umph! fays he, And so this is the way your ancient Sages, your Mythologists, d'ye call 'em, contrived to account for the making of MAN? Another Man already made took some fresh Clay, newly subsided in the Chaos, and impregnated it with etherial Seed \*: Of this he formed a lifeless Lump in the Shape of a human Creature; then had a folar Beam, some how, blown into its Breast, which proved a vivifying Spirit, and made it instantly start up a Man, like the unborn Doctor ——!

FAIR and foftly, Good Sir! and before you finally judge of the Fiction, or conclude it to be ridiculous, hear the ancient poetic Tale. 'In the Beginning of the Reign of Jove, when the happy golden Age was passed and gone, the wretched Remains of the human Race were in a miserable Plight, and in hazard of utterly perishing from the Face of the Earth. Naked, needy, and ignorant they passed their dreary Days, living in Woods, and lurking in Dens like wild Beasts, without Laws, without Arts, without Humanity; scarcely sustaining their helpless Lives by the harsh Diet of Herbage and Acorns, and making Rocks and

Ovid. Metam.

' hollow

<sup>&</sup>lt;sup>a</sup> Sive recens Tellus, feduchaque nuper ab alto Æthere, cognati retinebat Semina Cœli; Quam fatus Iapeto miftam fluvialibus undis Finxit in effigiem moderantum cuncta Deorum.

Lett. 7. ' hollow Trunks of Trees their fole Shelter from the Injuries of the Weather. In this hapless ' Condition they perished unheeded and un-' known, torn by the Tyger of the Mountain, ' and the Bear of the Forest, famished for want ' of Food, and froze to Death, or overwhelmed with Snow. Thus they piteous lived and ' unlamented died,—until Prometheus, the Son of Iapetus and Themis, (that is FORESIGHT, ' the Child of Desire and Destiny) came to ' their Relief. To retrieve wretched Mortals ' from Misery, he called Pallas the Goddess of Wisdom, (the Power of Mechanism, and ' Source of Invention) to his Aid: By her means ' he mounted to Heaven, where he slilv held ' the Reed he carried in his Hand to the Wheel of the Chariot of the Sun: It's Pith presently ' catched and kept the celestial Fire, which he fecretly conveyed to Earth, and made a · Present of to Men. Instantly ensued an a-' mazing Turn: It entirely changed the Face of the World, and made the grand Revolution ' in Human Life. For along with the Use of ' Fire, the inventive Prometheus discovered the · latent Treasures that lay concealed in the Bowels of the Earth: He brought the till then unknown Metals to Light; those inestimable ' Aids and Ornaments of Life; those Materials

of our Tools, and Propagators of our Power!
By their means he first taught the stroling

'Tribes the Art of building in Timber, Brick

and Stone. He shewed them how to alleviate Lett. 7.

' their Toils and supply their Wants, by joining

'Oxen to a Plow and Horses to a Chariot.

' He observed the rising and setting of the Stars,

the Motions of the Sun and Moon, and by

them distinguished the Seasons, and planned

out the revolving Year. He instructed them

' in the various Virtues of Herbs, Fruits and

Fossils, and made known their Efficacy in dif-

' pelling Difeases, and allaying the Pains incident

' to Mortals: He even opened a Path thro' the

Deep, and made them cross the untrod Ocean

' in Vessels compacted of Wood, with Sails ex-

' panded to catch the gliding Gale. In a word,

ono useful Art or rare Invention in Life; no in-

e genious Method of supplying its Wants or

fulfilling its Wishes, that is not the Gift and

Product of Prometheus : And to crown all,

he likewise taught them the wondrous, tho'

' now common Contrivance, of painting Sound,

' and speaking to the Eyes; he taught them the

use of LETTERS, those Guardians of Arts,

Parents of Memory and ready Ministers to

Parents of Memory, and ready Ministers to

' every Muse.

'WHAT wonder then, if the great Friend of

Men, the Author of their Happiness, their De-

' liverer from Cold, Hunger and Death, their

'Instructor in every thing valuable or pleasant,

' should

Βραχεῖ δε μύθω πάνλα συλλήθδην μάθε· Πᾶσαι λέχναι βερλοῖσι ἐκ ΠΡΟΜΗΘΕ΄ ΩΣ.

Lett. 7. ' should be said to have new-formed the Creature, whose Life and Lot he had wholly changed,

transformed from a Brute to a Man, rescued

' from endless Woe, and retrieved from Blood-

' shed and Barbarity?'

So far is very well,—and may pass in the loose figurative Language of the Poets: But is not *Prometheus* plainly and literally said to have made Man, as well as instructed him in the Arts of Life? The Question is fair; but how will you relish it if the Answer lead us into a Labyrinth of Mythology? Have you Spirits and Patience to remount to the Rise of Things, and scan the various Principles, which, in the Opinion of the Ancients, produced the World and Man?

IMAGINE then the Metropolitan of Memphis, or other folemn Mystagogue of Egypt, about to initiate a young Priest (duly prepared by Fastings, Purisications and Chassity) in their traditional Mystery of Creation. "My Son,

" would he say, LISTEN with Attention and "Reverence, while I deliver the awful Doc-

" trine of the Birth and Progeny of the ever-

" living Gods—the Doctrine we carefully con-

" ceal from the vulgar and profane, and only

" unfold to the Favourites of Heaven, and Mi-

" nisters of its mysterious Will.

WHEN the primeval Parent, CHAOS, hoary with unnumbered Ages, was first moved by the Breath of Erebus, she brought forth her enormous First-born Hyle; and at the same ' portentous Birth the amiable almighty Eros ' Chief of the Immortals: They were no sooner ' come to Light than they produced an infinite ' Offspring; various and jarring at first, but ' afterwards the Fountains of Being (a), the ter-' rible TITANS. Five and forty of their Names ' have been revealed to Men; among whom the chief are Cœus, Creion, Hyperion, and ' Iapetus, Males; and Thea, Rhea, Themis, ' Mnemosyne, and the lovely Tethys, Females: ' after whom was born of the same Parents, their youngest Son, the mighty Saturn. betus and Themis joining, had the divine Pro-' metheus; after whose auspicious Birth, and no ' wonder, they had Eight and twenty Children ' more; or, according to a more authentic Tradition thirty Sons, and as many Daughters, Authors of the various Orders of living Things, ' while Prometheus with the Affistance of his Spouse Celeno the Daughter of Atlas, the · mighty

(a) 'Αοχαί κ Πηγαί πάντων θυητών πολυμόχθων,
'Ειναλίων, πηνών τε κ δι χθόνα ναιετάκτιν.
'Εζ ύμέων γας πάσα πέλει γενεα καλα κίσμον.

ΟΓΦ. Υμν. ΤΙΤΗΝΕΣ.

Lett. 7. ' mighty Prop of Heaven, created their Lord

and Lawgiver, mortal Man.'

WITH profound Submission, we may suppose, and entire Resignation of his Intellects, would the young Candidate of the Priesthood receive the Doctrine he did not understand: and in reward of his Docility, or upon some other weighty Consideration, his reverend Teacher might perhaps condescend to remove a Corner of the Veil, and give him a Glimpse of the latent Truth.

"To Thee, my Son, who may one day prove a stately Pillar in the Temple of Noph, and a "Support of our sacred Order, the Glory of Egypt, will I discover a Part of the divine "Tradition, denied to vulgar Ears, and uttered by the pure High-priest on solemn Days, not without Trembling and Amazement." Know then, consecrated Youth! 'That ere this fair Universe which thou beholds, appeared; ere the Sun mounted on high, or the Moon gave

her paler Light; ere the Vales were stretched out below or the Mountains reared their

out below, or the Mountains reared their towering Heads—ere the Winds began to

blow, or the Rivers to flow, or Plant or Tree had fprung from the Earth—while the Hea-

vens yet lay hid in the mighty Mass, nor e'er

'a Star had started to its Orb, for Ages infinite,
the various Parts of which this wondrous

Frame confifts, lay jumbled and inform,—
brooding

brooding o'erwhelmed in the Abyss of Lett. 7.
Being (\*):

'THERE they had lain for ever and for ever,

if the Breath of the tremendous Erebus (a),

the Spirit that dwells in eternal Darkness had

onot gone forth and put the liftless Mass (b) in

' vital Agitation. 'Twas then the congenial

' Parts began to fever from their heterogeneous

Affociates, and to feek a mutual intimate Em-

brace—Matter (c) appeared, and inseparable

from it Attraction (d) instantly began to ope-

rate: And O! Who can unfold, or fufficient-

' ly declare the Strife ineffable, th' unutterable

' War that attended their Operation. Quali-

' ties (e) their first-born opposite and jarring,

' never before existing sprung into Being, and

' fwift began the universal Shock. Powers (f)

' till then unknown, and fuperior (g) Degrees

of these Powers, all active Principles, continued

and increased it. Order (b), Succession (i),

Retention (k), and Figurability (l) were passive

(\*) "หม อุนธี ซล่าโล อับหลุ่นะเ, เ้นะอุจะเล ฮ์ อับ.

Αοις. Τὰ μετὰτὰ Φ. ζ.Λ.

(a) Erebus is plainly the Power of Darkness, or Dimness; being a Greek Termination put to an Eastern Word The Evening, Mixture of Darkness and Light. See the Phenician Cosmogony below. (b) The Chaos. (c) Hyle. (d) Eros, or Love. (e) Cœus. Kolos is the ancient Ionic for Holo. (f) Creion, Kolos, powerful. (g) Hyperion, Tweeldy, transcendant. (b) Thea, from the old Verb Gen, whence Bruss. (i) Rhea, from 'Péæ, the Flux of Time. (k) Mnemosine, Millians, Memory. (l) Tethys from the old Riv which the Chaldeans pronounce Rill Tetha, liquidâ perfundere, whence Tethys,

Lett. 7. ' in the genial Contest. But Defire (m) and Possibility (n) (or Intention and Aptitude) mild-

' ly interposed, and begot Providence or Fore-

' fight (0), who being joined with his Bride (p)

' Measure (q) or Perfection (the Daughter of

' Contemplation (r,) prefided over the forming World, directed the Births of the lab'ring

Parts,

Fusion, Moisture. (m) Japhet TIP in Kal, to allure, raise, defire, seduce; whence weit. Japhet is elder than Saturn, who was the youngest of the Titans; that is to fay, Time did not begin till the World was made; fee the Platonic Account of Time below. (n) Themis the most ancient and venerable of the Goddesses; whose Oracles were from the Beginning, and so infallible, that she taught Apollo himself to prophesy; first married to Iapetus, the Titan, and then to the all-governing Nature, Jupiter himself. (o) Prometheus. 'The Athenians, diftinguished among all the Greeks by their Ingenuity and Devotion, had an Altar in the Academy (the Refort of the most ingenious of Athens) on which they facrificed the Day of the Lamp-Solemnity. It was dedicated to Prometheus, Pallas, and Vulcan. In their opinion these were συμεώμοι Deoi, conjunct Gods to be worshipped on the same Altar, for the same obvious Reason that Venus is sometimes joined with Bacchus and Ceres, and at others with Cupid, Hebe, and the Graces. But the most Orthodox of the Mythologists, Orpheus, folemnly addresses Prometheus as the same with Saturn; and joined with the ancient RHEA, that Flow of Durationin the Fulness of which all Things were formed by Providence,

#### ΈΡΕΑΣ ΠΟΣΙ'! ΣΕΜΝΕ' ΓΕΡΟΜΗΘΕΥ \*.

The former took him, 'twould feem, for a moral, or buman Principle; and the latter for a natural or divine one.

(p) כלא (Calai in Syriac fignifies a Bride. (q) כלילו Menfuræ: from בילו menfus eft. But כלילו Perfectiones from 773, confummavit, perfecit. (r) Atlas. alb Talah, Consideravit, animum advertit, intentus suit. et تظليع Talao et Atthalao qui res perspicit, cognitione superior; inde Virgil. - Docuit quæ maximus Atlas. The Greeks put frequently their E for the Aspirates of the Basterns, and particularly for the most unutterable of them to a Western Throat the Ain, which they entirely omitted in the Beginning of Words, contenting themselves with the bare Vowel.

<sup>\*</sup> Two is KPONON.

Parts, called to Light the vegetable and animal Lett. 7.

Race, and then crowned his wondrous Work

with the Formation of Man.'

But bless me! How have I been led into the Recess of the Egyptian Sanctuary? Quick let us retire: and you, my Friend, forgive me, both for having been betrayed into such a Sally of the abstract metaphysical Mythology, and for presuming to join you with such bad Company, as at once to bid you and the Metropolitan of Memphis Adieu.

I am, &c.

D<sub>3</sub> LETTER

## LETTER EIGHTH.

HE Subject of the fecond Section of the ENQUIRY, &c. is faid to be Ancient Manners; by which, I suppose, is meant the rude unhappy Life which Mankind lived in the early Ages of the World, and what is with great Impropriety called their natural State; when the Earth was not adorned with Towns, nor inhabited by civilized Nations governed by Laws, or polished by Arts, but was peopled with vagrant independent Tribes, lawless among themfelves and often at war with their Neighbours; unawed by any but present Dangers, and therefore fatisfying their present Passions whenever it was in their power. This View of the Subject of the Section gave me some notion of a very compounded Representation in the Plate prefixed to it, but which belongs all to the same Subject when put together, and has a strict Unity in Sense, if not in Shew.

PAN, as the Word fignifies, is the ancient Emblem of the WHOLE of Things: He reprefents the Universe; and with the most learned and thoughtful of the Ancients, passed for the first and oldest of their Divinities. His Figure is a Delineation of Nature, and that rough Face which first it wore as mentioned above. fpotted Robe of a Leopard's Skin expressed the fpangled

spangled Heavens; his Person is composed of Lett. 8. various and opposite Parts, rational and irrational, a Man and a Goat, as is the World of an allgoverning Mind and of butting prolific Elements Fire and Water, Earth and Air. He loves to chace the flying Nymphs; few Productions being brought to maturity without Moisture; and like the alma Parens, has a strong Propensity to Generation. According to the Egyptians, and the very ancientest of the Grecian Sages, he had neither Father nor Mother, but sprung of DE-MOGORGON at the same instant with the fatal Sisters the Parcæ: A beautiful Way of faying, that the Universe sprung from an unknown Power (to them) and was formed according to the unalterable Relations and eternal Aptitudes of Things; the Daughters of Necessity. But his most fignificant Symbol, and most elegantly expreffive of his divine harmonious Constitution, is the wondrous REED on which he inceffant plays, composed of feven Pipes unequal among themfelves; but fitted together in so just proportion, as to produce the most perfect and unerring Har-The Orbits in which the feven Planets of our folar System move around their Center are all of different Diameters, and are described in different Times, by Bodies of different Magnitudes; yet from the Order of that folemn Movement refults that celeftial Music of the Spheres, not perceptible indeed by our material Organs, D 4

Lett. 8. but delicious and ravishing to the Ear of the Mind.

OTHERS however went still deeper, and applied it to the Pythagoric, that is the Egyptian Account, not only of the Creation, but of its Their abstruse enigmatical Method of explaining or more properly concealing their Doctrines from every body but their own Difciples, I will not trouble you with at prefent; farther than to put you in mind, that they defigned every Species of Things by certain Numbers. Your happy Turn for these Kinds of Studies, must have long fince taught you, that Numbers are capable of representing geometrical Figures, Triangles, Squares, Cones and Polygons of all Sorts. All these Numbers representative of material Things when compounded, made the Sum of twenty-eight, of which feven is the Root, and therefore the Entas, SEVEN and its Powers, was the Representative of all the material Creation. The various Degrees of Spirits and Genii were expressed by Numbers amounting to Sixteen-of which four is the Root, and therefore the TETPAKTYS, FOUR and its Powers, was the Representative of the immaterial creating Principle, and all the intellectual Beings united to it; and for that reason constituted the solemn Pythagoric Oath.

ΝΑΙ ΜΑ ΤΗΝ ΗΜΕΤΕΡΑΝ ΥΥΧΗΝ FENNH- Lett. 8.
ΣΑΝΤΑ ΤΕΤΡΑΚΤΥΝ,
ΠΑΓΑΝ ΑΕΝΝΑΟΥ ΦΥΣΕΩΣ!

Yes, by the Soul-begetting FOUR I fwear, Nature's eternal, ever-flowing Spring.

THE ENTAS therefore, or material Creation, confisting of the various Combinations, Divisions and Multiplications of the Number Seven, is the wondrous Instrument of PAN, from the Concord and Harmony of whose unerring Notes results the Echo, the Object of his Love. So that of this divine harmonious Reed, the Symbol of our Solar-System, one may say with the pious Poet,

What tho' in folemn Silence all Move round our dark terrestrial Ball, What tho' nor real Voice nor Sound Amid their radiant Orbs be found, In Reason's Ear they all rejoice, And utter still their glorious Voice; For ever singing, as they shine, The Hand that moves us is divine.

Or as it is painted by a great Mathematician,

En tibi Norma Poli—! en divæ Libramina Molis!

Computus en Jovis! Et quas dum primordia rerum

Conderet, omnipotens sibi Leges ipse Creator Dixerit, & Operis quæ Fundamenta locarit. Lett. 8. But I do not suppose that Pan appears in this Plate, either in his physical or philosophical Capacity, but sits piping upon the jutting Point of a Rock, as the honest rural God of Arcadia, Protector of the Shepherds, and expressive of that rude pastoral Life led by the early incivilized Inhabitants of Greece. On one hand, an humble Supplicant prostrates himself before the ancient Vesta; and on the other, a military Man is running off with an unhappy Female he has seized as his Prey.

VESTA, among the contemplative Priests of the East, passed for the latent Power of Fire; or that internal Texture and Disposition of some forts of Matter that renders it combustible, while others are little affected with Heat. The was the Wife of Calus, and Mother of Saturn,—the facred eternal Fire, worshipped with the greatest Reverence, and most pompous Ceremonies by all the Eastern Nations (a): But among the less speculative Europeans, who received the Knowledge of this Goddess at second hand, she was considered only as Saturn's Daughter, a national tutelary Divinity; as for instance, by Numa the pious Sabine Priest and King, who made her the Poliuchos or Guardian of the Infant-State; tho' generally speaking over all Italy, and long before in Greece, the was worshipped as a domestic-Deity, and Protectress of the

<sup>(</sup>a) The common Word in Chaldee fignifying Fire is K. U.S. Filta, 'Extl's, Vella.

the Family-Seat. 'Vesta, says the knowing Po-Lett. 8. sidonius, the Daughter of Saturn, first invented

a human Habitation, whose Image for that rea-

fon they constantly place within the House,

that she may preserve the Edifice and protect

the Inhabitants.' (b) An Invention indeed of the highest Beneficence to miserable Mortals ranging the Woods or creeping into Caves, which History attributes to *Phoroneus* the Son of *Inachus*, at least of building Houses wrought with Brick(c), and which cannot be done without the Assistance of Vesta.

WHEN Homer, who had plain undifguised Nature ever in his eye, is describing the Mind of a Man intent upon Building, he says he squares one Stone, and lays it carefully and exactly upon the top of another —ANEMOIO EIN' AAE OPHN to be a Defence against the Wind. The same Poet addresses this Goddess in one of his Hymns,

Vesta to whom in every lofty Pile
Of Gods immortal or Earth-faring Men
A Seat eternal's doom'd: to thee, old Queen!
The first best Honours piously be paid.

This hoary recluse Goddess (d) then, the pure eternal Vesta (e) appears in a double Capacity;

<sup>(</sup>b) The same Word, in another Form Wirk signifies the Foundation and Strength of a Building,

<sup>(</sup>c) πλιυθυφείς δόμες. ΑΙΣΧΤΑ.

<sup>(</sup>d) -- Canæ Penetralia Vestæ. Virgil. (e) Anciliorum nominis et togæ,

Lett. 8. city; either as the grand enlivening Genius of the terrestrial Globe, worshipped with solemn Ceremonies, and honoured by annual Processions under the Name of Orosmades (f) by the Perfians, and under that of Serapis (g) by the Egyptians; or as the permanent immoveable Seat of Gods and Men, the Earth itself, and by an easy Transition the native Soil of a Nation, or the fixed Habitation of a Family. Ovid, in his Fasti, the most learned and useful of all his Works, hints at them both:

Vesta eadem est et Terra; subest vigil Ignis utrique; Significant Sedem, Terra Focusque suam.

But Plato confines her to the latter; when defcribing in his fublime manner the Movement of the Universe, he says, 'That the supreme

- God, the beneficent Jupiter, driving a winged Chariot thro' the Heaven, marches first, direct-
- ing and inspecting all Things; after whom the
- ' whole Host of Deities and Demons, ranged into
- ' twelve Bands follow in order: But that Vesta
- ' alone remains at home (b).

IN

(f) אירים ביסרי Orim-hasde, The blessed Fire: it imports originally in the Chaldee, the beneficent Lights, that do good without Compensation.

(g) Some derive Serapis from DJW Seraph, to burn. I believe it to be a Compound from EX JD Sar Api, the Lord Apis.

(b) In TIMAEO.

In the fame way then, as Pan is the plain rural Lett. 8. God, Vesta in this Representation seems likewise to be taken in the tritest Acceptation for a Hearth and a Home: A Bleffing whose Importance our naked Forefathers when driven from Wood to Wood by civil Wars, or haraffed by Danish and Saxon Incursions, could much better conceive than We, whom LIBERTY and PROPERTY. those inestimable Possessions, distinguish from all the Inhabitants of the Earth. A House, besides being a Shelter from the Inclemencies of the Weather, and a Repository for all the various Conveniences of Life, is a kind of Sanctuary to its Possessor, and a Protection from Insult and Violence, especially to the weaker Sex, who in the lawless Days when Force alone bore sway, were feldom fafe but when they kept at home. It was a noble Boaft, and worthy of a Conqueror, that William the First made concerning the Effects of his Policy, That a fair Maiden might now travel all over England with a Purse of Gold in her hand without Fear or Molestation.

As it was by the Affistance of Vesta, the enlivening igneous Principle, that Jupiter obtained the supreme Government of the Universe, he allowed her in return to chuse what Privilege or Honour she thought sit. Vesta made choice of perpetual Virginity, being incapable of being associated with any other Element, and of the first Share (a) of every Offering made to all the other Gods.

<sup>(</sup>a) 'Aragyai, Primitiæ,

Lett. 8. Gods. Her Priestesses must therefore be pure. unspotted Virgins, and have the precedency at every Feast or Sacrifice where they happened to be present: Her Temple is a Sanctuary from Violence, and especially from Violence offered to the Honour of a Maid. Accordingly, in this Plate, we are presented with Nature's rudest Draught. First the shaggy God, frequenting the Rocks and Wilds; that is, uncultivated Lands, and a folitary pastoral Life, obnoxious to Rapine and Insult: then, its first Protection, the Power of Vesta, human Habitations just beginning to form and become fixed before the Birth of Laws, in the Infancy of Arts, amidst Ignorance and Barbarity. That Barbarity first makes way for military Improvements, which naturally produce Incursions, Plunder, and fuch Instances of Inhumanity, as you have represented in Perspective on t'other side the Plate.

HERE I intended to conclude my Letter: The Emblems are explained. What more is to be done? To moralize—and draw Inferences from the Explication—? No—but only to observe a strange fort of Likeness between ancient and modern Superstition.—A Passion disfused thro' all Ages and Generations, and acting uniformly, however its Objects may be varied. The Circumstance of the preceding Allegories that makes me say so is this: The Gods of the Ancients, you see, appear in a double Light; as the Parts and Powers of Nature to the Philosophers, as real Persons to the Vulgar; the former understood and admired

them

them with a decent Veneration; the latter Lett. 8. dreaded and adored them with a blind Devotion. Has not the fame thing happened in modern religious Matters? Are there not many Parables and Prophecies well understood and justly explained by the wife and knowing, that are grossly shocking, in their literal Signification, and yet greedily fo swallowed by the unthinking Vulgar? Are there not many Images, Relicks, Wafers, Agnus-Dei's, and other facred Utenfils among the Appendages of Devotion, that were never worshipped by a Bessarion nor a Bembo, by a Borromeo nor a Sarpi; but which the far greater Part of those who arrogate to themselves the Name of Catholics abfurdly adore? Some worshipping them as real present Divinities (a), and others reverencing them as fomething divine! And yet these very People would be apt to laugh at an Egyptian, we may suppose, for worshipping, or worshipping before an emblematical Figure of a Deity with a Dog's Head, or a Hawk's, or a Wolf's; defervedly, to be fure, but at the fame time most inconfistently with themselves: And even the better fort of them as inconfishently imagine that the learned and thinking Part of the Egyptians believed their Gods to have in reality these diffimilar monstrous Shapes: That the Mendesian Sages, for instance, really believed their God Pan to have the Limbs of a Goat, or that they indeed worshipped

(a) Sic Homines novêre Decs, quos arduus Æther
Occulit, et colitur pro Jove FORMA Jovis.
Ovid de Ponto, Epith. VIII.

Lett. 8, worshipped that Animal as a Deity. That the Bulk of the People did fo, I make not the least doubt: But I will give you one convincing Argument, that the better instructed Priests and the more knowing of the Rulers did not; an Argument which will for ever banish your Doubts, if you had any, and perfuade you of the Truth of this feeming Paradox, 'That the wife and learned of the Ancients did not believe their Gods to be · Persons, nor understood literally their personal ' Qualities and Adventures.' For this purpose, lend, my Friend, an attentive Ear to a pious Prayer, and accompany with ferious Thought a folemn Invocation: But first, on the Wings of Fancy, again waft your felf to the ancient holy Land, the Mother of Mysteries, and native Soil of most Religions that have prevailed on the Earth. Imagine you are failing up the Mende sian Branch of the Nile in the Opening of the Spring, when the vernal Gales first begin to invite Vegetation. What Crouds are hasting joyous along the Banks? What a multitude of Boats full of Men and Women in their best Attire cover the whole River! It is the grand Festival of the ancient PAN. See! his august Temple thrown open; its Dome, orbicular like the Vault of Heaven, re-echoes to the feven-fold Reed-the Shrine is adorned—and the Goat-limbed God stands difcovered in Majesty. The Altar begins to blaze the naked Priest approaches—he fills his Hands with facred Incense, and lifts them reverent towards

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wards the holy Place. The Music stops. The Lett. 8.
attending Crouds fall prostrate on the ground:
He bows—he burns Incense—Hark—he prays!

#### HYMN.

PAN! I invoke: the mighty God,—the univerfal Nature—the Heavens—the Sea—the all-nourishing Earth, and the eternal Fire; For these

are thy Members, O mighty PAN!

COME, thou bappy Source of ever-wheeling Motion-revolving with the circling Seafons-Author of Generation - divine Enthuhafm, and Soul-warming Transport! - Thou liv'st among the Stars, and lead'st in the Symphony of the Univerfe by thy all-chearing Song :- Thou scatterest Visions and sudden Terrors among Mortalsdelight'st in the tow'ring Goat-fed Rock, the Springs also and Pastures of the Earth! of Sight unerring - Searcher of all Things - Lover of the Echo of thy own eternal Harmony! Allbegotten and all-begetting God! invoked under a thousand Names -- Supreme Governour of the World-! Growth-giving- fruitful- lightbringing Power! co-operating with Moistureinhabiting the Recesses of Caves-dreadful in Wrath, true two-borned love!

Lett. 8.

By THEE Earth's endless Plain was firmly fixt:

To Thee the Sea's deep-heaving Surge gives way:

And ancient Ocean's Waves thy Voice obey,

Who in his briny Bosom laps the Globe.

Nor less the fleeting Air; the vital Draught

That fans the Food of every living Thing:

And even the high-enthron'd all-sparkling Eye

Of ever-mounting Fire: These all divine,

Tho' various, run the Course, which Thou or
dain'st;

And by thy wond'rous Providence exchange Their several jarring Natures, to provide Food for Mankind all o'er the boundless Earth.

But O bright Source of Ecstasy divine And Dance enthusiastic, with our Vows Inhale these sacred Odours, and vouchsafe To us an happy Exit of our Lives, Scatt'ring thy Panics to the World's End<sup>2</sup>.

I am,

Yours, &c.

#### α ΠΑΝΟ Σ ΘΥΜΙ ΑΜΑ, ωοικίλα.

ΠΑΝΑ καλώ κρατερού \*, κόσμοιο το σύμπαν, Ουρανον, ήδε θάλασσαν, ίδε χθόνα παμβασίλειαν, Και πύρ άθάνατον • τάδε γάρ μέλη ές ι τὰ Πανός: Έλθε μάκαρ σκιρτητά, ωερίδρομε, συνθρουε ώραις. Αιγομελές, βακχευτά, Φιλένθεε, ας ροδίαιτε. Αρμονίαν κόσμοιο κρέκων Φιλοπαίζμονι μολπή. Φαυτασιών επαρωγέ, Φόδων έκπαγλε βροτείων. Αιγονόμοις χαίρων ανα πίδακας ήδε τε βέταις. "Ευσκοπε, Αηρητήρ ήχες Φίλε, σύγχορε νυμφών. ΠαντοΦυής, γενέτωρ πάντων, πολυώνυμε δα.μον. Κοσμοκράτωρ αυξητά Φαεσφόρε, κάρπιμε παιάν Αντροχαρές, βαρύμηνις, άληθής Ζεύς ο κεράς ης. Σοί γαρ απειρέσιου γαίης πέδου ές ήρικλαι, "Εικει δ' ακαμάτε πόντε το βαθύσωσρον ύδωρ; ' Ωκεανός τε πέριξ εν ύδασι γαιαν ελίσσων. "Αεριόν τε μέρισμα, τροφής ζωοίσιν έναυσμα, Καὶ κορυφής ἐφύπερθευ ἐλαφροτάτε πυρός όμμα. Βαίνει γαρ τάδε θεία πολύπριλα σαισίν έφετμαϊς. 'Αλλάσσεις δε Φύσεις ωάντων ταίς σαίσι ωρουοίαις, Βόσκων ανθρώπων γενεήν και άπείρονα κόσμον. ' Αλλά μάκαρ βακχευτά Φιλέυθεε βαῖν' ἐπὶ λοιβαῖς Ευιέροις αγαθήν δ' όπασου βιότοιο τελευτήν, Πανικου έκπέμπων οίς ρου έπι τέρμα λα γαίης.

ΟΡΦΕΩΣ ΥΜΝΟΣ έις ΠΑΝΑ.

\* There is a Gap in this Verse: I believe the Word σωμα, or πλέ [μα, has been lost.

E 2 LETTER

Lett. 9.

## LETTER NINTH.

"You fay, of what this fame Mythology wou'd be at: But are apprehensive, if you pursue it, that it will lead you astray, and like Will-with-the-Wisp land you in a Quag-mire."—Fear not, my Friend! It is a harmless Medium thro' which many beautiful Objects that will not bear a near Look, or vanish quite if narrowly canvassed, may be safely viewed at a proper distance: For in a skilful Hand, it magnifies or diminishes at pleasure, while

Ten thousand Colours wasted thro' the Air In magic Glances play upon the Eye, Combining in their endless fairy Forms A wild Creation +.

Indeed, when one has been well accustomed to it; and been often entertained with its animated Scenes, it is not easy to lay it aside. A good Bishop, who instead of his Bible, spent most of his Time in making large Commentaries on *Homer's* Poems, ingenuously confesses in the Introduction to his Work,

THAT

\* Gleams of Light.

<sup>†</sup> From The Pleasures of the Imagination: a noble genuine Poem: the Production of real Genius, and full of important Instruction.

THAT it had perhaps been better, to have Lett. 9 avoided listening to those Syrens at the Beginning; to have stopped his Ears with Wax, or turned off another Road, to escape the bewitching Charm: But, adds the poetical Prelate, if any one has not abstained at first, but ventured to listen to their alluring Voice, I cannot believe that he will afterwards easily pass—, no not tho' he be bound with many a Chain: nor if he cou'd, do I think it would be wise or grateful so to do. For if as they commonly reckon up seven Wonders in the World worthy to be seen, we could likewise ascertain the Number of Things most worthy to be heard, the prime of them would undoubtedly be Homer's lliad and Odyssey.

But you, my Friend, are in no hazard; you are too much in the Gayety of Life to be deeply struck with the Contemplation of any other than living Objects of your own Species; or if perchance you should be seized, as lately, with a thoughtful Fit, Quadrille, or a Visit to Y\*\*\*\* will cure you at any time. However, to banish your Apprehensions entirely, and upon more reasonable Grounds, I comply with your Desire, and send you a short Account of the Nature and different Kinds of Mythology: and because to a Mind not much accustomed to abstract Reasoning, bare Desinitions are but dry Entertainment, an Example or two will best delineate each Species of this mimical Art.

E 3

MYTHOLOGY

Lett. 9. Mrthologr in general, is Instruction conweyed in a Tale. A Fable or meer Legend
without a Moral, or if you please without a
Meaning, can with little Propriety deserve the
Name. But it is not strictly confined to Narration: Signs and Symbols are sometimes brought
in play, and Instruction is conveyed by significant Ceremonies, and even by material Representations.

THE first and simplest flows from pure untaught Nature; a Similitude, a Metaphor, is an Allegory in Embryo, which extended and animated will become a perfect Piece of full-grown Mythology. Take for an Example a vulgar Saying, The World's a Stage: How simple in itself; and yet how eafily enlarged? 'On this great Theater, would a Mythologist say, a new Piece is play'd every Day; and he who yesterday was only a · Spectator, shall to-morrow become himself the Subject of the Play: while Fortune fits absos lute Mistress of the Drama, disposes of the Farts at her Pleafure, and affigns the Charac-\* ters of Kings or Coblers; Statesmen or Mountebanks, Buffoons or Bishops as her Caprice dictates: Then shifting the Scene, he who ' lately appeared a ridiculous Mummer comes on a Monarch, a banish'd Tyrant strolls about a Beggar, and a Swine-herd turns Cardinal and fupreme Pontiff: Happy the Man, who, be it high or low, acts with Decency his allotted

· Part,

Part, and retires applauded by the real Judges Lett. 9.

Now Metaphor is the Produce of all Nations—especially of the Eastern \*; People given to Taciturnity, of strong Passions, stery Fancies, and therefore seldom opening their Mouth, but in dark Sayings and mystic Parables. For Metaphor is the Language of Passion; as Simile is the Effect of a warm Imagination, which when cooled and regulated explains itself in diffuse

Fable and elaborate Allegory.

THE fecond fort, and more properly deferving the Name of Mythology, are the admirable Elopic Tales, retaining the ancient Simplicity, but so exquisitely adapted to the peculiar Instincts of the Birds and Beafts he employs, and fo justly applied to Life and Manners, that the natural La Fontaine's, the polite La Motte's, and even our ingenious Gay's Imitations, tho' highly entertaining, only ferve to shew the Phrygian to be inimitable. All their Wit, and various Refinings can not compensate his elegant Simplicity. in effect the happiest way of Instruction. Mind eafily perceives the Moral; and retains it with the fame Pleafure as the Memory preferves uneffaced the Imagery in which it was conveyed; and their joint Impression is so lasting and persuafive, and finds fuch ready access to the the rawest

\* Thus with the Syrian Patriarch, Reuben is unstable as Water, Judab a Lion's Whelp, Isfachar a bony As, Dan-a Serpent by the Way, Naphthaii a Hind let loose, Joseph a fruitful Branch, and Benjamin a rending Wolf.

Lett. 9. Fancies, that it is proposed by the grand Connoisseur \* in human Nature, as the properest Method to form the Minds of Children, that little moral Tales should be told them by their Mothers and Nurses as soon as they can speak. But as these enticing Tales, if of a bad Tendency, might lead young Minds to Vice; he is at great pains to give fome remarkable Restrictions concerning the Species of Tales he would alone have told. As first, that no authorized Tale must bear That ever there was War in Heaven, or any Discord or unbecoming Passion incident to the divine Nature: Then, that as the supreme Being is always just, good, and beneficent; no God must ever be said to be the cause of any real Ill to Men: And laftly, fince the Deity is absolutely one fimple Effence, always true in Word and Deed, he neither transforms himself into various Shapes to appear to Men, nor does impose upon our Senses by empty Phantoms, much less deceive us by false Speeches or by sending delufive Signs to Men whether afleep or awake. Wherefore the Gods must never in any Tale, be represented as transforming themselves like Jugglers, or leading People aftray with any fort of Sophistry in Words or Deeds (a).

THESE

ΠΛΑΤΩΝ, Πολιτ, Β.

<sup>\*</sup> Great Judge.

(α) Δεῖ ωερὶ ΘΕΩΝ κὰ λέγειν κὰ ωσιεῖν, ὡς μήτε ἀυτὰς
ΓΟΗΤΑΣ τῷ μεθαξάλλειν ἐαυθὰς, μήτε ἡμᾶς ψεύδεσι
ἀαράγειν ἐν λόγῳ ἢ ἔρίω.

THESE Cautions were chiefly intended against Lett. 9. Hessod, Homer, and Eschylus, out of whose Poems he produces Instances of Tales unworthy of the divine Nature; and of whose bewitching Imagery the Philosopher is so apprehensive, that he will not allow such Stories to be told to young Persons neither with an Allegory nor without one. For,

' fays he, a young Creature is not capable of dif-

cerning what Parts of the Tale may be allego-

rical, and what not; while in the mean time

the Impressions made at these Years on the

'Imagination are scarcely to be afterwards

wiped out; but for the most part remain inde-

' lible during Life.'

But the these larger Fables being generally detached Parts of the ancient Theology, were disagreeable to the severe Model of Education contrived by this moral Statesman, he wou'd have sound no fault with his eloquent Countryman's (a) waving his keen Rhetoric for once, and telling the Athenians in Æsop's humble Strain, when Philip's Son, the hereditary Enemy of their Liberty, demanded Eight of their leading Men to be delivered up to him, as the great Impediments of mutual Amity. On a time, said the

Orator to his Fellow-Citizens, an Embaffy

came from the Wolves to the Sheep, affuring

them that the Dogs attending them, were the fole Occasion of the War: Wherefore if they

would

<sup>(</sup>a) DEMOSTHENES.

Lett. 9. would give them up, all would be well, and land in lasting Peace. The Sheep were persuad-

ed, gave up their Dogs, and thenceforth the

' Wolves devoured them at pleasure.'

Or the same kind was the honest Apologue related by Menenius Agrippa, (Ambassador from the Roman Senate to the mutinous Commons,) of the Diffension that arose among the Members of the human Body, when the Feet and Hands refused longer to toil for the idle Belly, until they were almost starved themselves. May I acknowledge that I admire the Beauty of that fimple Tale beyond the most elaborate Oration, recorded or rather framed by the excellent Livy; who feems to me to have fpoke like a meer modern Wit, when he fays that Agrippa, intromissus in Castra, prisco illo dicendi et horrido modo, nibil aliud quam boc narrasse fertur, being admitted into the Camp, to which the Commons had retired, is reported in the old rude way of talking to have only told them—the Story above-mentioned. Could the new-fashioned polite one have contrived any thing patter, or more convincing? Or, in the former Instance, was it because Demosthenes found himself at a los,—because his wonted Flow of Eloquence failed him; that he must have recourse to a Fable of Æsop's? Were those glowing Images and striking Terms, that with his Voice and Gesture feemed Thunders rather than Sounds, and Portents rather

rather than Pleadings, quite exhausted? Or did Lett. 9. he imagine the little instructive Tale less obnoxious to Envy, and more likely to persuade the People of Athens than the most pathetic Declamation he could have made? But one of the most beautiful and lively Specimens of this same kind of Mythology is recorded in that great Treasure of Antiquity,

as well as Religion, our facred Scripture.

THE Yewish Patriarchs, like the Eastern Moharchs, kept Seraglio's, and had great Numbers of Children; and these Children when they grew up, fometimes like the Sons of the Porte, murdered one another for the Succession. The brave Gideon had threefcore-and-eleven Sons; befides one by a fav'rite Mistress, he kept at Shechem. This aspiring Youth, soon after his Father's Death, found means to hire a Band of Ruffians. with whom he broke into his Father's House, feized his Brethren and killed them, threefcoreand-ten Persons upon one Stone. But Jotham the youngest escaped, and went and stood on the Top of a neighbouring Hill; whence he called to the Men that had made his Bastard-Brother a King. 'On a time, faid he, the Trees went. forth to anoint a King; and they faid unto the Olive-Tree, Reign thou over us. But the 'Olive-Tree faid unto them, Shall I leave my Fatness, wherewith by me they honour God and Man, and go to be promoted over the Trees? And they faid to the Fig-Tree, Come ' thou

Lett. 9. 'thou and reign over us. But the Fig-Tree faid unto them, Shall I forfake my Sweetnefs.

' and my good Fruit, and go to be promoted

over the Trees? Then faid the Trees unto the

' Vine, Come thou and reign over us. And the

' Vine faid unto them, Shall I leave my Wine,

which cheereth God and Man, and go to be

' promoted over the Trees? Then faid all the

'Trees unto the Bramble, Come thou and reign

over us. And the Bramble faid unto the Trees,

' If in truth you anoint me King over you, then

' come and put your trust in my Shadow; and

' if not, let Fire come out of the Bramble and

devour the Cedars of Lebanon.'

I NAMED a third Sort of Mythology that would perhaps furprize you at first hearing, and which will not, as was observed, fall under the Definition; it confists in material Representations of Virtue and Vice, or Instruction conveyed by Wood and Stone, instead of a Tale. Such, in iome respect, are all the Badges or Ensigns of the Gods, when carved, or cast in Metal; and such the fecret Symbols delivered to the initiated in their feveral Mysteries, which they carefully kept from vulgar Eyes, and only shewed upon certain Signs, like Free-Masons, to their Fellow-Adepts (a). But the Example that best illustrates this material Species of Mythology, contains at the same time a beautiful Moral. It was the Temple of HONOUR, which had no Entry of its

own-

<sup>(</sup>a) See Apuleius's Apology.

Temple of VIRTUE. Happy the Man who truly worships in the first, whether the Ignorance or Envy of his Cotemporaries permit him to reach the second or not; where yet he will sooner or later certainly possess the Station due to his real Merit.

EQUALLY filent, and equally fignificant, was what We may properly call ritual Mythology; which tho' fometimes accompanied with confecrated Forms of Speech, and efficacious unintelligible Sounds, as the Eleusinian Mysteries (a), vet the principal Part confifted in Action, that is in the Practice of certain Ceremonies in commemoration of a God or Hero; or even pointing out the moral Duties of Life. Most of the religious Practice of the Ancients, I mean the facred Rites performed at Sacrifices, and annual Solemnities. were of the first fort; and many of the precise Egyptian Institutions, the Cretan Customs, and Lycurgus' Laws, were of the fecond. Examples of all these, tho' they might entertain you, would lead us too far from our purpose: The short Pythagoric Precepts of Egyptian Original, and thoughtful Stamp, will at once shew you the Spirit and Purpose of this practical Mythology. Stir not the Fire with a Sword, faid the folemn Philosopher; Step not over the Beam of a Balance.

<sup>(</sup>a) The Initiated, having first been sufficiently terrified, were instructed out of the METPOMA (two Stone-Tablets) and then dismissed with those two wonderful Words KOTE, OMMAE.

Lett. 9. lance, nor fit down upon a Bushel. That is,

'Touch no deadly Weapon while you are in

'Passion; reverence Justice in all your Conduct;

'and remember there is a Day after To-morrow.'

Abstain from Beans, continued the Sage, Eat not the Heart; and touch not a Lyre with unwash'd Hands. That is, 'Sin not against Humanity in 'any Shape"; Rack not your Mind with anxi
'ous Care; nor attempt any thing rudely, that

requires Measure and Consideration.'

HAD you feen one of the filent Fraternity shrinking from the Touch of a Bean, or going as religiously to wash his Hands before he took down his Lyre, as a Pharifee before he eat, his Circumspection must have surprized you, and fet you a thinking what the Reason of such Rites might be; as, no doubt, the observing them attentively was a daily Lesson to a thoughtful Py-Stand not upon a Threshold; but thagorean. falute your Gates as you go out and come in; and when arrived on the Borders of a Country never turn back, for the FURIES are in the way; appear fimple, not to fay filly Prescriptions of the fame great Master: But to his enlightened Followers they were hourly Admonitions of the Mischiefs of Idleness and Irresolution, of the Sweets of Retirement and Independency, and of

<sup>•</sup> The Ground of this Explication may be seen in Lucian's BIΩN ΠΡΑΣΙΣ; in Aristoxenus, as quoted by Gellius; in Aristotle's Treatise OF BEANS, as quoted by Diogenes Laertius; but most evidently in Origen's Philosophic Miscellanies, where he relates the Opinion of ZARETAS the Chaldean.

still a more important Duty, to be contented Lett. 9. with their Life and Lot; nor vainly attempt to return after they had run their Course; or foolishly wish for Things contrary to the Order of Nature and all-wise Destination of Providence.

THESE, my Friend, are some of the mimic Shapes which this grand Instructress formerly took to form the Minds and model the Manners of the human Race, in order to fit them for Society, that is for public and private Happiness: But her brightest Attire, the Garb in which she shone, and at once commanded Love and Veneration, remains yet undescribed.

IT was a various enchanted Robe of triple Texture, with Heaven and Earth, Air and Sea. and all they contain, represented in every possible Attitude, varying as it changed Lights, and according to the different Positions in which you held it to your Eye. The History of the Creation, or Rife of the Universe, what we call natural Philosophy, and the Ancients called Theogony, was the Ground-work of the Garment. The Powers that govern the World, for which We have no separate Name, framed the Figures and planned the Defign; while the Paffions of Men, the Harmony of the human Breast (moral Philosophy) gave the Gloss and Colouring, and as they languish or glow, it is tarnished and fades or blooms with Life, and by a fecret Magic

Lett. 9. feems at times to take fire, and mount into a Blaze.

THIS was the wondrous Robe long wore by the POWER that enchanted Mankind, that transformed them from Brutes and Savages into civilized Creatures; and of Lions and Wolves made focial Men. It was She who led the Woods in a Dance, whose Melody stopt the Course of Rivers. and drew after her the Rocks obedient to her Song. Her Robe resplendent for upwards of a thousand Years began to fade twice that time ago. and fince then has been fo mangled, patched and spoil'd, that it has greatly lost its Virtue, and of late is scarcely to be known. Wou'd you wish to see the Goddess herself, who under its Cover performed fuch Wonders? Her Power is retrenched fince its Figures were effaced; but her inspiring Spirit remains the same.

"LOOK yonder, then, as the Mythologist points; OBSERVE that noble Appearance,

" that fine Figure of a Woman, fitting majestic in her moving Chariot! What a dazzling Splen-

" dour furrounds her! a Mixture of Gayety and

" Sweetness o'erspreads her whole Person. Her

" Face is for ever covered with a thin flowing

"Veil, thro' whose transparent Texture you

" can perceive an Ecstasy in her Looks, which at times increases, and enflamed by degrees,

" draws to a divine Fury; then in a little, fub-

" fides to a milder Joy, and contemplative Plea-

" fure. But see! How she changes! Bless me!

"Her

"Her Features alter: her Posture varies: her Lett. o. " Eyes dart Amazement and Rapture: her -" whole Person is in commotion: What is " The about? Her Looks are eagerly fixed " upon a strange Representation, a spangled " kind of Sphere she holds in her hand, with " an Inscription OYSIE (NATURE.) She " is perpetually turning it on all fides; viewing " it, now near, now at a diffance; fometimes " held direct, fometimes oblique, fometimes " fleady, fometimes passing. As she turns it, " new Figures appear; and as they appear, " Cameleon-like, the Goddess changes Colour, " Attitude and Mien. What is it she casts a " fquint Eye upon in her other hand, ftealing " a Side-Glance of it in the midst of her Ecstafy? " A mysterious Tablet, bearing some harmonic " Refemblance to the other Representation; but " variously traced with equal and unequal Numbers, fix, five, three, eleven, and PYOMOX " in the middle a. See! The lifts her Eyes from " it, and feems attentive to a muttered Sound. " She liftens, she looks at the Tablet, and " by turns, ecstatic views her Ideal-Orb. A " still Voice behind her utters NOMOS and " APMONIA, (MEASURE and HARMONY) " and the starts, and changes Posture at the " Name.

<sup>&</sup>lt;sup>2</sup> Neither English nor Latin afford a Term equivalent to this. It expresses the Likeness which the Numbers of a Verse ought to bear to the Passon it paints: A Similitude between Sense and Sound.

Lett. 9. "Name. Garlands of Laurel, Myrtle and "Ivy hang all around her restless Car; which "the Multitude of her Followers greedily "fnatch at, but frequently in vain: For her inseparable Attendant ΠΕΙΘΩ (PERSUA-"SION) must first be won, ere a Twig of

"them will detach from the inchanted Cha-

" riot; which is besides guarded by a Chorus of coy Virgins, \* inaccessible without a Re-

" commendation from Apollo, Cytherea, or Se-

" mele's Son."

VIEW here, my Friend, at your leisure, the Picture of the Parent of real Mythology. She was affociated by Philosophy in the great Work of civilizing the rude Tribes of uninstructed Men. Her Robe of triple Tiffue, you will find to be, A Tale, monstrous, yet moving, of feigned allegorical Personages engaged in Action, and speaking and persorming so much in Character, as at once to represent Causes, narrate Transactions, and irresistibly convey Instruction to the Mind, by striking the Fancy, and winning the Heart. I am,

The Muses.

Yours, &cc.

LETTER

### LETTER TENTH.

O you never remember, my dearFriend! to have read with Wonder the Mantuan Bard's Account of the Source of Life, and the Origin of Men?

Principio Cælum ac Terras, Camposque liquenteis Lucentemque Globum Lunæ, Titaniaque Astra Spiritus intùs alit.

Your last Letter brought the conclusive Stroke

of this Description fresh to my Mind. 'Now, faid I, Mr. \*\* \* \* is certainly not only quite recovered, but his Genius blooms; here he is in Spirit, if not in Person \*: The noble Sentiment and elegant Fancy paint the Gentleman; Kindness and Candour characterize the Friend in every Sentence. His Letter breathes a refined Goodness, and

' shews every lovely Feature of his Mind: He has wrote it with Pleasure, and I find it infects me: What a bewitching thing is a real

' Friend! How attractive, when his Worth is polished; render'd amiable by Good-nature,

F 2 'humane

Quid mirum nocere Mundum
Si possunt Homines, quibus est & Mundus in ipsis;
Exemplumque Dei quisque est in Imagine parva.

Manilius.

Lett.10. humane by Condescension, and exalted by a

comprehensive View of Ages past, with all

' the various shifting Scenes of the unchangeable

' Theater of Nature?'

THE Egyptian Doctrine concerning Prometheus, which I formerly transcribed, might well ferve for an Example of the Power of Fiction and Allegory. But fince you wish for another, with great Pleasure will I contribute to your Entertainment, and give it from one of the Fathers of the Grecian Poetry <sup>a</sup>.

HE first invokes the Muses, who inhabit the heavenly Mansions, and whose wonderful Generation and Birth he had formerly sung. He calls them the divine Daughters of Jove, that bring Oblivion of Ill, and Respite from Care.

' Happy the Man whom they love! for a Strain

fo fweetly-foothing flows from his Lips, that

if any one be oppressed with Grief, his Heart

pierced with sharp Affliction; and a Bard,
 the Minister of the Muses, sit by him and sing

the Minister of the Mules, lit by him and ling the glorious Deeds of the ancient Heroes, or

celebrate the bleffed Gods the Lords of Hea-

ven; immediately he forgets his Woe, his Sor-

rows evanish; for the Gifts of the Muses drive

s them all away.

\* TELL, ye celestial Powers! continues the

Poet, How first the Gods, and World was

' made? The Rivers and boundless Sea, with

its raging Surge? How the bright-shining Stars,

" and

<sup>\*</sup> HESIOD in his THEOGONY.

and wide-stretched Heaven above, and all Lett. 10. the Gods that sprung from them, Givers of

' good Things?

# The Anfwer of the Muses.

" FIRST OF ALL EXISTED CHAOS: Next " in order the broad-bosomed EARTH, (Mat-" ter;) and then Love appeared, the most " beautiful of the Immortals. Of CHAOS " fprung EREBUS and dusky NIGHT, and of " Night and Erebus came ETHER and fini-" ling DAY. But first the Earth produced " the flarry HEAVEN commensurate to her-" felf, and the barren SEA, without mutual " Love; then conjoined with Celus (the Hea-" ven) she bore the tremendous TITANS; " after whom TIME, crooked in Counfel, " was produced, the youngest and most dread-" ful of her Children." The Cyclops were " next engendered, BRONTES (Thunder) STE-" ROPES, (Lightening) and ARGES, the can-" dent Bolt." Besides these, three other rueful Sons were born to Heaven and Earth, Cotus a, Briareus b, and Gyges c, with fifty Heads and an hundred Hands, haughty, hateful, at enmity with their Parent from the F 3 moment

<sup>&</sup>lt;sup>2</sup> The Breaker, the Destroyer; it is the Participle in Cal of ΓΩΩ fregit, comminuit, contudit. <sup>b</sup> Impetuous Violence; it is from HMAΩ and PEΩ. <sup>c</sup> Hid in the Earth, springing from the Ground; from ΓΑΩ and ΓΗ. We would translate the three Brothers, ERUPTION, HURRICANE, and EARTHQUAKE.

Lett.10. moment of their Birth: for which Cause, as foon as they appeared he hid them in the Grottoes of the Earth, and never permitted them to fee the Light. But SATURN, (Time) with his adamantine Scythe, having bereaved his Father, the HEAVEN, of the Power of further Generation, monstrous Births sprung of the Remains of his Vigour, half formed, unnatural Productions, the Furies and the Giants. Mean while Ocean a, married to Tethys b, the eldest of the Titans, produced the Rivers and Fountains, with three thousand Daughters, the Oceanides, Properties and Productions of Moisture; and Heaven's usurping Son Time marrying the fecond Sifter Rhea, had three female Children, Vesta, Ceres, and Juno, and as many Males, Pluto, Neptune, and defigning Jove, Father of the Gods and Men c.

No fooner was this fovereign Source of Life brought forth, that is, disembarassed of heterogeneous Parts, than he seized the Reins of the Universe, which under him assumed at last a stable, everlasting Form. For associating with Metis d, by her supreme Direction, he recalled his inhuman Parent's Progeny to light,

Loam; the 'Ιλυς πρωθογένης; from 10.0, Tith, Slime.

 $<sup>^{\</sup>circ}$  ZHNA TE MHTIOENTA,  $\Theta$ E $\Omega$ N  $\Pi$ ATHP HDE KAI AN $\Delta$ P $\Omega$ N.

MHTIZ, Counsel, Contrivance, Thought.

and fettled his congenial Powers each in their Lett. 10. respective Dignity: Ceres to fructify the Earth; Juno to impregnate the Air; Neptune to rule the Sea; and Pluto to reign in the Regions below; while Saturn's first-born Vesta remain'd unmoved, the coercive Band of the immense Machine \*. But in this Settlement he met with cruel Opposition: The Titan-Gods a combined against him, and in a long and furious War endeavoured to drive him from the Throne of Heaven, and reverse these recent Dignities of the upstart Saturnian Race. And now the mighty Frame with horrid Crash had again fallen into its pristine Chaos, if prompted by his all-wife Affociate he had not first made his kindred-Gods Partakers with himself of Nectar and Ambrofia b; and then released from darkfome Durance the predominant igneous Powers, Sons of Heaven and Earth. Cotus, Briareus and Gyges, whom he called up to Light, and made his Allies in the War. By their irrefistible Strength he at last vanquished the Titan-Gods, and confined them fast bound to a Prison waste and wild, as far F 4

\* See above, page

<sup>\*</sup> It is their proper Epithet, Tithues Osol. The Clay-Gods, Properties of Matter. Hence,

Queis meliore Luto finxit Præcordia TITAN.

b INCENSE and IMMORTALITY TOO Chald. to burn Incense has in Hiph. TOPE EKTAR; thence the Noun, with the service. NECTAR. AMBPOSIA, IMMORTALITY, is a trite Greek Word of easy Derivation.

Lett.10 under the Earth, as the Heaven is above it. A Bulwark of Brass, with three-fold Night brooding on its top, runs round it; and its Gates of Adamant are guarded by the same three enormous Brothers, faithful Jaylors of all-mighty Jove. Here are the Seeds of all things; the Roots of the opaque Earth, of the barren Sea, and the Beginnings and Bounds of the various Orders of Being, all now shut up by the Will of Jove in this bottomless Chasm, where Darkness reigns, and Tempests rowl, tremendous to the Gods themselves a.

BUT JOVE, now Lord of all, joined with THEMIS b, and begot first the three eternal FATES, Clotho, Lachesis, and Atropos; then the amiable Guides and Guardians of Life, Irene, Eunomia, and Dice c: Afterwards, married to Juno, he had two fair Daughters, Hebe and Ilithya d; and two furious Sons, Mars c

and

Ευθάδε γης δυοθερης, κή ταρτάρε ηερόευλος,
 Πόντε τ' άλρυγέτοιο, κή δυρανε άς ερόευλος,
 Έξείης πάνλων ΠΗΓΑΙ κή ΠΕΙΡΑΤ' ἔασσιν,
 Άρλακα, ἐυρώεντα τά τε συξεκοι θεοίπερ,

XAΣMA μέγ. ΗΣΙΟΔ. ΘΕΟΓΟΝ.

b It fignifies that Possibility or Aptitude arising from the Nature of Things, which necessarily connects them with the End of their Existence. In Actions Themis is the Source of Law; ητ' ἀνδρων ἀγερως η μέν λύει, η-δε καθίζει. and in Predictions of Truth. Her Oracles were the most ancient in the World.

c PEACE, GOOD ORDER, and JUSTICE.

s YOUTH, and TEEMING.

e Mars, APHE, the Plunderer, the Spoiler by Violence. It is plainly from YIT Prædo fortis, truculentus, Tyrannus. To a Western Throat this is just Arez. Plunder was

the Origin of War.

of LATONA b famed for fable Locks, he had

· VUL-KAN, I conjecture to have come from a Transposition of the Vowels of בעל ביון BAL-KIUN, the Lord Kiun; the Eastern Idol mentioned by one of the Jewish Prophets, and joined with Moloch, whom the Rabbins, with good reason, take to be Saturn. It was customary among the Easterns to add Baal, or LORD, to the proper Name of their Gods, as the Latins added Pater, in Jupiter, Marspiter, Diespiter, Liber-pater, Jane-pater \*! &c. The Repetition of it was so frequent before their numerous Deities, that our Sacred Writers generally mention them in the plural Number Dyz the Baalim, or Another Prophet (1) reproaches the Jewish Women with making Kewans, which the Targum explains to be Tarts or Cakes offered to the Host of Heaven; and to this Day the Arabs and Persians call Saturn (... Kajwan, from a Word that fignifies the Source of Being and Existence. Now VULCAN, fays Herodotus, was among the oldest and most ho. noured of the Egyptian Gods; and by their Neighbours the Affyrians and Phenicians, was identified with Saturn and the Sun, because of their similar Nature. Lingua Punica BAL Deus dicitur: apud Assyrios autem Bel dicitur quadam sacrorum ratione, & SATURNUS & SOL, fays Servius, on occasion of Belus's Cup, mentioned by Virgil. This quadam ratione facrorum, in ancient Theology, is as wide as Reason of State in modern Politics, and therefore as hard to be afcertained. The Fact is however certain, that several Gods were denominated from one and the same Subject. Thus Luna, Hecate and Diana were three different Goddesses all representing one Planet, the Moon; and Orus, Apollo, Phæbus, Hyperion, with many more were denominated from the Sun; in whom a very learned and ingenious Man has lately attempted to shew that all the Gods of Antiquity center (2). The Author of the Alexandrian Chronicle writes that Jupiter had a Son by Juno, ou wuchate Bndon, whom he named Belus; (certainly one of the '775) And Homer

\* Ut nemo fit nostrûm, quin Pater optimu' Divûm,
Ut Neptunu' Pater, Liber, Saturnu' Pater, Mars,
Janu', Quirinu' Pater, omnes dicamur ad unum.
LUCILIUS apud Lactant. Div. Inst. Lib. IV. §. 3.
† See the excellent Selden de Dîs Syris, Syntag. II.
(1) JEREMIAH. (2) Gisb. Cuperi HARPOCRATES.

Lett.10. had the brightest of the Immortals, Apollo and Diana; and by the blooming DIONE, the youngest

Homer makes Vulcan himself tell how he was tossed from Heaven by his angry Father, απο Βηλε Θεσπεσίοιο, which the Commentators explain την περίοδον τε αιθέρων κο των ασρων, The Circumference of the Heaven and Stars. All this I take to be Traces of the Affyrian Doctrine concerning the oldest of the Gods, which we have from Eupolemus, in these remarkable Words, Βαβυλωνίκς λέΓειν πρώτου γενέδαι ΒΗΛΟΝ, δυ ειναι Κρόνου. έκ τέλε δε γενέδαι ΒΗΛΟΝ κ Χανάαν (1). Here are two Gods, Father and Son, both BAALS, (LORDS) the eldest Satura and the Sun, and the youngest his Offspring Fire (2.) BAL-KIUN therefore, or BUL-KAN, is the LORD FIRE, the Child of the Sun; just as he is in Greek, or rather Syriac, ΗΦΑΙΣΤΟΣ, אחשא יאר, Father-Fire. The Ancients supposed he was transmitted to Earth in a Shot-Star, which should have kindled the Vulcano's in Lemnos, upon which they built the Fable put in his Mouth by Homer. The Orphic Initiations appointing a God, or the Attribute of a God to every Sphere, give Pericyonius to the Sphere of Saturn, which the learned Bochart derives from KIUN, his Eastern Name: The real wandering Jow, BENJAMIN, one of the greatest Travellers of the East, has this curious Description of the Solar Worship in his Itinerary. There is a People, fays he, of the Posterity of Chus, addicted to the Contemplation of the Stars; they worship the Sun as a God, and the whole Country for half a Mile round their ' Town, is filled with great Altars dedicated to him. By the Dawn of Morn they get up, and run out of Town to wait the rifing Sun, to whom on every Altar there is a confecrated Image, not in Likeness of a Man, but of the Solar Orb, framed by magic Art. These Orbs, as soon as the Sun rises, take fire, and resound with a great Noise, while every body there, Men and Women, hold Censers in their Hands, Orbs, and all burn Incense to the Sun.' One would suspect these Orbs to have been filled with fome nitrous Composition, and kindled by a Collection of the Rays. It nicely explains, not the Shrine of Molech, which is eafily understood to be a portable Tabernacle, fuch as was used by the Egyptians; but the Image of KIUN, the

(1) Apud Euseb. Præparat. Evang. Lib. IX.

<sup>(2)</sup> Hyperionem alii Patrem Solis, alii ipfum, quòd eat super Terras ita appellatum putabant.

FESTUS.

youngest of the Titan-Sisters c, was last of all Lett.10. made Father of Venus c, the Goddess of

Beauty,

STAR of your Gods, which you have made to your felves. (1) This Piece of Idolatry committed by the Jews in the Wilderness, foon after they had come out of Egypt, and on the Borders of the Sun's Votaries, the Posterity of Chus, is not, as I remember, recorded in the Pentateuch.

The common Opinion derives Latona very justly from AHΘH, Oblivion or Night: the obsolete Greek Verb λήθω, the Latin lateo, have the same Original UN? Laat, Latuit, whence, as Dido is formed from III dilectus, being the Feminine of David, so AHTΩ Lato, (Obscurity) the Greek Name of La-

tena, is formed of 017.

FIONE is a formal Participle of the Syriac Γ] denab.

ertus eft, eluxit, ἐξέλαμψε. Thence Γ΄] illustris, and

Entry Doniabe DIONE. And hence, I judge, not from

approprinquarit, (with which it has no Connexion) the

Arabs, who speak a Dialect of the same Language, and have
borrowed the Syrian Characters, call the World itself

Dunia, Mundus.

Name, and besides the numberless local Divinities of this Name, and besides the celestial and vulgar Venus, denominated from human Passions, there were two original Powers acknowledged by the first Mythologists; the eldest the Child of Celus, or last Production of the Heaven, when castrated by Time, and therefore of the Titan-Race, who bore her Part in the Production of the Universe; the youngest the Daughter of Jupiter and Dione; the Power arising from the vivisying ethereal Spirit, acting upon the Plenitude of Matter. The former brought forth the World, and all it contains according to Orpheus. "All "Things, says he, are of Thee; Thou cemented the Universe: Thou sway'st the threefold Fates: Thou generates whatever is in the Heaven above, on the teeming Earth below, or in the Depths of th' unsathomed Sea." This is she whom Epimenides, the Cretan Sage, makes the Daughter of Saturn and Eunomia (2), that is of Time and Good-Order. The latter, arising

(1) Amos V. y. 26. On which fee the most learned and literal of the Fewish Commentators, R. Selemo Ben Melech, in his

(2) Γήμα ο δ'ΕΥΝΟΜΙΗΝ Βαλεραν ΚΡΟΝΟΣ αγ-

Έκ τε καλλίκομο γένετο χουση ΑΦΡΟΔΙΤΗ.

Lett. 10. Beauty, the Perfection of the Creation, the genial Power prefiding over the Propagation of every Species of Being. And now, every Power being confined to its proper Province, Harmony henceforth enfued in Heaven, and good Order prevailed upon Earth, while all-mighty Jove holds the Reins of the Universe in his unerring Hand, Parent of Gods and Ruler of Men en

SUCH was the portentous Tale told by the primitive Sages for the Instruction and Restraint of ignorant barbarous Mortals; rude like them

in

arifing immediately from faline Fermentation, is wafted to Shore by the Zephyrs; nourished by the OPAI or Seasons; lands at Cyprus, the most benign, delicious Spot on the Globe; and courted by all the Gods, is married to the Lord of Fire. As for her latin Name, I can scarce conceive it should come à veniendo, quia Venus omnibus venit (1), or from the Siccoth Benoth, the Tents of the Women about the Temple of Mylitta at Babylon (2). But it is probably one of the Names of the Gods carried over to Italy by the first Grecian Colonies: The Baotians called a Woman BANNA. So says Hesychius the Lexicographer. βάνυα, γυνη ύπο Βοιωίων. VENUS therefore will fignify the Deity of Woman, or FEMALE NATURE: which indeed may very well have been formed from the Phenician MIJI Benoth Daughters: Since it is certain that many of the Roman Names of the Gods, whether brought over by the Lydians, or by the early Grecian Colonies, are of Phrygian or Phenician Extraction, not in the least resembling their Grecian Appellations. Saturn, Ceres, Vulcan, Neptune, Diana, Venus, are all evident Proofs of this; and even the Greek Name of the last mentioned Goddess, AΦPOΔITH, tho' purely, one should think, of Western Composition, yet one of the greatest Men Europe ever produced, takes it to be the Syriat Feminine of TIVE PEOR, KITTUER APHEO-RETHA (3).

΄ ΗΣΙΟΔ. ΘΕΟΓΟΝΙΑ. Απολλοδορ. βιέλιοθ. βιέ. α.

(2) SELDEN de Dîs Syris.

<sup>(1)</sup> CICERO de Natura Deorum.

<sup>(3)</sup> Hug. GROTIUS ad Deuteron.

in its Structure, and uncouth and cruel in its Lett.10. How well it was otherwise Circumstances. fitted to ferve that noble End of civilizing Nations, and bringing them to a Belief and Reverence of an invisible Power or Powers above them, who protect the pious and the just, and irremissibly punish the oppressive and impious, I will not even enquire: nor will I take upon me to give you my particular Sense of its Meaning. Persons of warm Fancies are apt to meafure others by themselves, and to suspect that an Attachment to any one Subject will tempt its Admirer to affift its natural Imperfections, and enable him to call up a fairy kind of Creation out of the most unmeaning Materials. obviate any fuch Surmife, I beg leave to transscribe the Opinions of two great Men, not fo much to be regarded in the present case for their Learning and Genius, tho' eminent in both, as that each of them having struck out a new Track in Philosophy, their Attempts to establish their favourite Notions, at the same time illustrate the Doctrine of the Ancients without Partiality, and one of them indeed without Design. They will shew you that I am neither fingular nor fanciful in supposing, ' That the old Sages imposed no particular Person or ' Character upon their primary Gods, nor interwove those Characters in a Tale, without a ' MEANING.'

THE first of these eminent Men, after hav-Lett. 10. ing given an ingenious Account of the Creation of the World, (whether strictly true, or intermixed with Illusions, is not to our purpose) feems upon a Review of his own Theory to have discovered its Affinity with the mysterious mythological Traditions of the Poets. 'In retrieving, fays he, the Notion of the primeval ' Earth, and the Doctrine depending upon it, ' we have, methinks, unexpectedly cast a Light upon all Antiquity.' To begin with their ancient CHAOS:--" They tell us of moral " Principles in the confused Mass, instead of " natural ones; of Strife, and Discord, and " Division, on the one hand; and Love, Friend-" ship, and Venus, on the other; and after a " long Struggle, Love got the better of Dif-" cord, and united the disagreeing Principles. "Then they proceeded to explain the Forma-"tion of the World in a kind of Genealogy or " Pedigree. CHAOS was the common Parent " of all; and from Chaos sprung first Night " and Tartarus, or Oceanus: NIGHT was a " teeming Mother, and of her were born " Ether and the Earth; the Earth conceived " by the Influences of the Ether, and brought " forth MAN, and all Animals."

' Tно' this feem to be a poetical Fiction rather than Philosophy; yet, when fet in a true Light, and compared with our Theory of the Chaos, it appears to be a pretty regular Account,

Account, How THE WORLD WAS FORMED Lett.10.

at first; or How the CH Aos divided itself suc-

ceffively into feveral Regions, rifing one after

another, and propagated one from another, as

'Children and Posterity from a common Pa-

rent. We shewed how the Chaos from an

uniform Mass wrought itself into several Re-

' gions or Elements, the groffest Part finking

to the Center; upon this lay the Mass of

Water, and over the Water was a Region of

dark, impure, caliginous Air; this impure

caliginous Air, is that which the Ancients call

' NIGHT; and the Mass of Water, Oceanus

or Tartarus: for these two Terms with them,

' are often of the like Force, Tartarus being

' Oceanus enclosed and lock'd up: Thus we

' have the first Offspring of the Chaos, or its

first-born Twins Nox and Oceanus.'

' Now this turbid Air purifying itself by

degrees, as the more fubtile Parts flew up-

wards, and composed the Ether, so the

earthly Parts that were mixed with it, dropped

' down upon the Surface of the Water, or the

' liquid Mass; and that Mass on the other

hand, fending up its lighter, or more oily

Parts towards its Surface, these two incorpo-

rate there, and by their Union and Mixture,

compose a Body of Earth quite round the

Compose a Body of Earth quite found the

' Mass of Waters, and this was the first habi-

table Earth; which as it was, you fee, the

Daughter of Nox and Oceanus, so it was the

· Mother

Lett.10. Mother of all other things, and of all living 'Creatures, which at the Beginning of the

· World fprung out of its fruitful Womb.'

'THIS Doctrine of the Chaos the Ancients

' called their THEOGONIA, or the Genealogy

' of the Gods: For they gave their Gods, at

' least their terrestrial Gods, an Original and

Beginning, and all the Elements, and greater

· Portions of Nature, they made Gods and God-

deffes; or their Deities presided over them

' in fuch a manner, that the Names were used

' promiscuously for one another. We also men-

' tioned before, some moral Principles which

' they placed in the Chaos, Eris, and Eros,

' Strife, Discord and Disaffection, which pre-

' vailed at first; but afterwards Love, Kindness

' and Union got the upper hand; and in spite

of those factious and dividing Principles, ga-

' thered together the separated Elements, and

' united them into an habitable World.

' is all eafily understood, if you will but look ' upon the annexed Schemes of the rifing

' World, being Draughts representing the va-

' rious States thro' which the Earth paffed

' from ancient Chaos to the Deluge. For in the

' first universal Commotion, after an intestine

' Struggle of all the Parts, the Elements sepa-

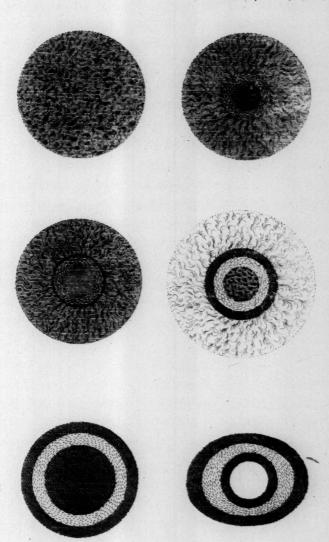
· rated from one another into fo many distinct

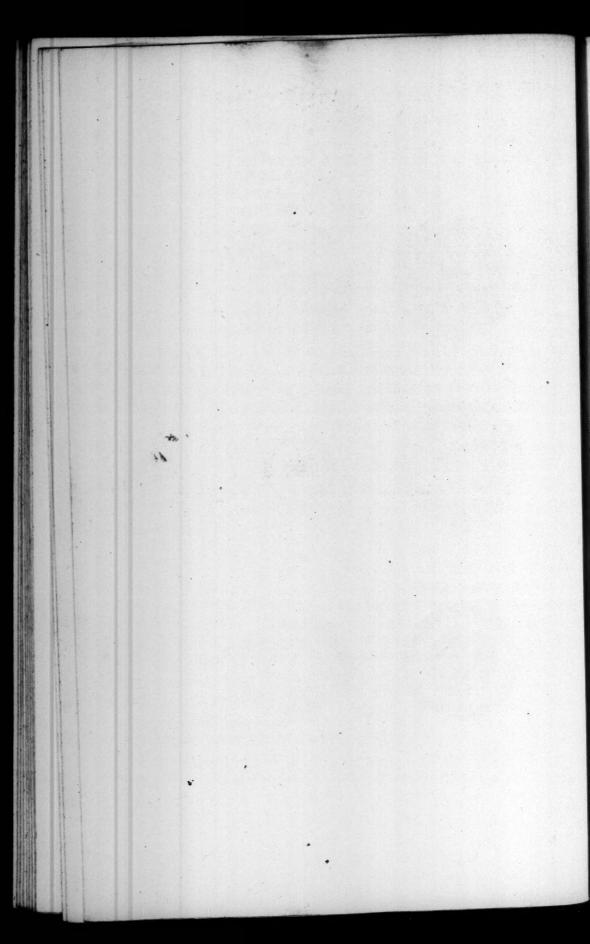
Bodies or Maffes: and in this State and Posture

'Things continued a good while, which the

' Ancients,

Place this before Page 96.





Ancients, after their poetic or moral way, call Lett. 10.

the Reign of Eris or Contention, of Hatred, Slight, and Difaffection; and if Things had

'always continued in that System, we shou'd

' never have had an habitable World. But

' Love and Good-nature conquered at length;

VENUS rose out of the SEA, and received

into her Bosom and entangled into her Em-

braces the falling Ether, that is the Parts of

' lighter Earth, which were mixed with the

' Air in that first Separation, and gave it the

'Name of Night: These, I say, fell down

upon the oily Parts of the Sea-Mass, which

' lay floating upon the Surface of it, and by

that Union and Conjunction, a new Body and

a new World was produced, which was the

first babitable Earth.

'This is the Interpretation of their mystical 'Philosophy of the Chaos, and the Resolution of it into the plain natural History of the 'Creation.' But after the great Bodies, or primary Parts of the Universe were thus called out of the mighty Mass, and ranged according to their several Natures, Inhabitants adapted to these Natures were to be produced, and proper Provision made for their Propagation. It was therefore the common Opinion of the Ancients, that the new-formed Earth lately severed from the Ether, and pregnant with celestial Seed, no sooner felt the genial Ray of the recent Sun, than she teemed with every

Lett.10. various Species of living Creatures, and affifted by PROMETHEUS or Providence, brought forth their Prince and Ruler mortal Man;

Sive hunc divino Semine fecit Ille Opifex rerum, mundi melioris origo: Sive recens Tellus, feductaque nuper ab alto Æthere, cognati retinebat Semina Cæli; Quam satus Iapeto, mistam sluvialibus Undis, Finxitin essigiem, moderantum cuncta Deorum<sup>2</sup>.

This was the poetic Account of the Production of Animals, which was followed by the feverest Sect of the Philosophers, with this Precaution, that they would enter into no Detail, nor describe particularly the manner of their immediate Generation; as indeed they declined meddling with the Causes of the greater Part of the Productions and Appearances of Nature because of their Obscurity. But in general they held,

- ' That the Operations of NATURE and Pro-
- VIDENCE were directed to one and the same
- End. That by Nature all Things tended and
- ' inclined to the Center of the Universe, and
- were conglobated around it: wherefore the
- thickest and heaviest Body is the middlemost,

to

\* Ovid. Metamorph. Lib. I.
\* Πολύ γὰρ ἐςτὰν τὸ ἀιθιολογικὸν παρ' ἀυτῶ (τῷ ΠΟΣΕΙΔΩΝΙΩ) κὰ τὸ ἀρις στελίζου ὅπερ ἐκκλίνεσιν ὁι ἡμεθέροι διὰ τὴν ἐπίκρυψιν τῶν ἀιτιῶν\*
ΣΤΡΑΒΩΝ. ΓΕΩΓΡΑΦ. ΒΙΒ. Α.

to wit the Earth, and the next heaviest and Lett. 10. nearest to it, Water; being each a Globe, the one folid, and the other concave, having the ' Earth within it. But that Providence by it's diversifying Power under a thousand Forms, and productive of ten thousand various Effects, in the first place intended Animals to be formed as far more excellent than the other ' Parts of the Creation; and the prime of these ' Animals to be Gods and Men, for whose fake all the rest of the World was to be set in order. That to the Gods it had affigned the Heaven as their Seat, and to Men the Earth, the extreme Parts of the Universe; the Extremities of a Globe being the ' Center and Circumference. But fince the ' Water furrounded the Earth, and that Man ' is not a Water but a Land-Animal, standing ' in need of Air and much Light, Providence ' contrived Eminences, and Depressions in the ' Earth, the latter capable of receiving the whole or greater part of the Water formerly covering it's Surface, and the former fit for the ' Habitation of the Human Race, and to hide under it the Water, except what is neces-' fary for the Plants and Animals defigned for ' the Use of Men.' So far the learned and cautious Stoic a.

G 2

But

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Bur the great Parent of Medicine, one of Lett. 10. the most fagacious Minds that ever surveyed the Works of Nature, goes a Step further, and delivers his Sentiment of the Source of Life and Origin of Animals with great Simplicity. 'It ' is my Opinion, fays he, that what we call HEAT is both immortal, and views, and thinks, and hears, and knows all things, both things that now are, and that are to be hereafter. ' In the Beginning when all was in Confu-' fion, the greater Part of this HEAT, iffuing forth, mounted to the highest Region of the · Heavens; and this the Ancients feem to me to have named the Ether. The next Portion from below, called Earth, is cold and dry, and variously agitated, in some parts of which there was likewise much Heat. The third · Portion, the Air, occupied the middle Space, being fomething warm and fluid: and the fourth, Water, the nearest to the Earth, be-' ing the most humid and thickest of them all. While these therefore were all whirling round in confusion, much Heat was left in the Earth, in some Places more, in some less, and in others a very little; but in number-' less Particles. Now it happened in process of time, that the Earth being dried by the Heat, the included Portions of it produced Putrefactions, with Membranes as it were, or Wrappers about themselves. These being long cherished by the genial Warmth, fuch

fuch Parts of the included Mass as confisted Lett. 10.

of the drieft unctuous Substance, with the least

Moisture, were quickly condensed and turned

' into Bones: But fuch Parts as were more

humid and viscous, cou'd neither be con-

' folidated by the Heat, nor remain in a State

of Fluidity; and therefore affuming a Form

' different from the rest, they became strong

Muscles and Nerves. The Veins on the con-

' trary containing a cold watery Substance, it's

more glutinous Surface concocted by the Heat

turned into a Coat or Membrane, and the

remaining congealed Moisture, overcome by

' the Warmth, was diffolved, and remained

a Fluid. In the same manner the Throat.

the Stomach, the Belly and all the Entrails of the Animal Body were compleated b.

These the Physician enumerates, and describes their Formation too minutely to be followed

without losing fight of our Purpose.

You will observe, that the Ancients ascribe this generative Power to the new-formed Earth, lately separated from the other Elements, and retaining many Particles of vivifying etherial Fire. But the fanciful Arabs, having received this Doctrine when they applied themselves to the Translation of the Grecian Authors, carried it a degree still higher; and seem to imagine it

HIPPOCRATES, SECT. III. In the little Treatife which fome will have inscribed Heel Σαρχών, and others Hepl "Αρχων.

Lett.10. not impossible, that in a benign Climate some Parts of the Earth, even in it's present condition, may be fo tempered, as in a long Course of Years (God fo ordering it, and affording the fame Concurrence he does in ordinary Generation) to produce a perfect Animal. So fays the famous Ebn Sina, whom we call Avicenna, one of the four learned Arabs suspected of being no found Islamites c, for which he was strenuously refuted by his more orthodox Countryman Ebn Roshda. But another contemplative Genius of the same Nation Ebn Topbail, in his elegant Letter published by our excellent Dr. Pocock, has adopted the same Opinion, and built upon it the Story of his felf-taught Philosopher; a Man fprung from the Earth, who without ever feeing a human Creature, by Dint of Reason, comes to the Knowledge of an Eternal necessarily existent Being, Creator and Ruler of all.

WE HAVE been told by our pious Ancestors, says the Imam, that among the Islands of India, there is one, lying directly under the Line, where Men are produced without Tather or Mother; and in it there grows a Tree, which instead of Fruit bears Women; the same whom Almasudi calls the Damsels of Wakwak. For of all the Regions of the

d AVERROES.

' Earth

Believers in Mahomet's Religion, called Islamifin.

A Title given to eminent Men in any Profession by the Arabs; not confined to the Priesthood.

Earth that Island enjoys the happiest Tem-Lett.10. perature of Air and Climate, by virtue of the pure supreme Light rising above it, and ' shedding it's Influences upon it. — Here, a ' certain depressed Spot, having contracted Moiflure, the Clay lying under it began to fer-' ment, and fermented fo long until it acquired ' the requifite Qualities of Hot and Cold, Wet and Dry, in equal and due Proportion. this great Mass of fermenting Matter, fome Parts of happier Temper than others were apter to mix and coalefce for Generation: But the most perfect Temperature. ' prevailed in the Middle, equal and benign ' like the Heat of the human Constitution. Here the Matter was in highest Agitation; but while every Part fermented, there wou'd ' arise, as we see in viscid Matter boiling in ' a Pot, great Bubbles of different Figures. Now ' it happened that in the very middle of the ' fermenting Mass, there was a small glutinous ' Substance blown up into a Bubble, divided in two by a flender Film, and full of an aerial ' Spirit of the most perfect and befitting Tem-' perature. To this, by the Direction of the ' most high God, a Soul joined itself, and stuck fo closely to it that it cannot be disjoined ' neither by Sensation, nor even in Thought; there being a perpetual uninterrupted Irradiation of this Soul from God, in the fame manner as there is a perpetual Influx of Light

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Lett.10. from the Sun, to enlighten the World. But as among the great Variety of Bodies of different Texture, there are some that reflect not a fingle Ray of the folar Light, fuch as per-' feetly pure Air; others that do reflect a little tho' dimly, fuch as opaque Bodies of broken · Surface, which as they vary in reflecting the Rays, for the same Reason differ in their colours; and others in fine, that perfectly reflect the influent Light, fuch as all polished Bodies, Mirrors, Gems, and the like; and to fuch a degree, that these Mirrors, if made ' concave in a certain Proportion, generate Fire from the collected Beams: In the felf-fame manner, this Spirit iffuing from God upon all his Creatures, leaves not the smallest Veflige of it's Virtue upon some of them, because of the Defect of the requisite Disposition; fuch are all inanimate Things, unfufceptible of Life, like unillumined Air in the ' former Comparison. Others again, where it ' leaves some obscure Traces of it's Power, as in the different kinds of Plants, which according to their different Textures correspond to opaque Bodies in the same Comparison: 4 And lastly, those on whom the Impression of ' this Influx is most conspicuous, the various Orders of Animals, whom We compared to ' polished resplendent Surfaces. But among these polished Bodies themselves, as some receive more copiously the infused Light because

cause they are of the same Figure with the Lett. 10.

Sun whom they resemble, so there are like-

wife certain Animals who receive more kindly

the Emanation of Spirit, because they re-

femble that Spirit, and are formed after it's

' Image. Such in particular is MAN, of whom

is meant that faying, God made Man ac-

cording to the Image of himself . If this

Resemblance be so strong and predominant,

that it destroy and as it were absorb their

Likeness to every other Thing, so that the

Blaze of its Splendor kindles and confumes

whatever it reaches, it then refembles those

' ardent concave Orbs, which reunite the Rays

and fet all Things on fire. This happens

to inspired Prophets only; as we shall see more

' particularly in it's proper place '.' Then, after a Soul had joined itself to the new-formed Heart, the ingenious and eloquent Arab goes on to describe the Formation and Structure of the other noble Parts with such Skill in Anatomy and vivid striking Metaphors, as wou'd go near to persuade you, That it was not impossible but such a wondrous Frame as the human Body, might be formed in a Mass of fermented Clay.

IT will perhaps affist your Belief, if after hearing the knowing Stoic, the great Physician,

an

<sup>\*</sup> From the CORAN.

Epistola (i. e. Commentariolum de) HAI EBN IORDHAN.

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Lett.10. and Tophail's contemplative Son, you will again listen to our eminent philosophical Divine.

' The Opinion, fays he, of Animals rifing out

of the Earth at first, was not peculiar to E-

\* picurus, on whose account it hath lain under

' fome Odium: the Stoics were of the same

" mind, and the Pythagoreans, and the Egyp-

' tians, and I think all that supposed the Earth ' to rife from a Chaos. Neither do I know any

harm in that Opinion, if duely limited and

' stated; for what Inconvenience is it, or what

' Diminution of Providence, that there shou'd

be the Principles of Life, as well as the

· Principles of Vegetation in the new Earth?

' - As to the spontaneous Origin of Living

' Creatures, Moses plainly implies, that there was

' a particular Action or Ministry of Providence

' in the formation of the Body of Man; but

' as to other Animals he feems to suppose that

' the Earth brought them forth as it did Herbs

and Plants c.

' THE truth is, there is no fuch great Dif-

' ference betwixt vegetable and animal Eggs,

or betwixt the Seeds out of which Plants

' rise, but that we may conceive all Animals

' rise, and the Eggs out of which the one as

well as the other rose, to have been in the

· first Earth: and as some Warmth and In-

· fluence

GEN. Ch. 1. V. 24, compared with V. 11.

fluence from the Sun is required for the Ve- Lett.10.

getation of Seeds, fo that Influence or Impregnation, which is necessary to make ani-

mal-Eggs fruitful, was imputed by the An-

cients to the ETHER, or to an active and

' pure Element, which had the same effect up-

on our great Mother the Earth, as the Irra-

diation of the Male hath upon the Female's

Eggs:

Ether, all-mighty Father, Source of Life, Into the Bosom of his joyful Wife In genial Showers came down.

"Tis true, Animal-Eggs do not feem to be fruitful of themselves without the Influence of the Male; and this is not necessary in · Plant-Eggs or vegetable Seeds: - But neither does it feem necessary in all animal-' Eggs, if there be any Animals sponte orta, or ' bred without Copulation: and as we observ-' ed, according to the best knowledge we have of this male-Influence, it is reasonable to bee lieve that it may be supplied by the Heavens or ETHER. The Ancients, both the Stoics and Aristotle, have supposed that there was ' fomething of an etherial Element in the Male-' geniture, from whence the Virtue of it chiefly ' proceeded; and if fo, Why may not we supopose at that time, some general Impression or Irradiation of that purer Element to fructify Lett. 10. the new-made Earth? Moses saith there was an Incubation of the Spirit of God upon the

' Mass; and without all doubt that was either

to form or fructify it, by the Mediation of ' this active Principle: But the Ancients speak

' more plainly, with express mention of this ' Ether, and of the Impregnation of the Earth

by it as betwixt Male and Female : a Notion

which St. Augustin saith Virgil did not take

from the Fictions of the Poets, but from the

Books of the Philosophers ..

So much then for the first Part of the Poet's Tale, of the Rife of all things from CHAOS, the Formation of the Earth through the Mediation of Love, the Expansion of the Heaven, and the Production of every Species of Plants and Animals through their conjunct Operation. Will you now follow the fame fagacious Guide while he explains the Sequal of the Story, and paints the fecond Scene of the Creation? I mean the subsequent State of Things to the first Settlement of the Universe. according to the ancient Tradition, was the happy golden Age in the Infancy of the World.

" For as foon, fays Hefod f, as the Gods

were

• De CIVITAT. DEI. Lib. IV. Cap. 10. ΄ Ως ομόθεν γεγάασι θεοί θυποί τ' άνθρωτοι, Χρύσεου μεν πρώτις α γένο μερόπων ανθρώπων-

<sup>4</sup> Tum Pater omnipotens fœcundis imbribus ÆTHER Conjugis in gremium lætæ descendit, et omnes Magnos alit magno commixtus corpore fœtus.

were born, and along with them mortal Men Lett. 10.

had fprung from the Earth, the first Race of

' it's Inhabitants was of Gold, and lived happy

' like the Gods themselves; without Pain or

' Care, without Anxiety or Toil, secure from

the Blast of old Age, or the Bane of Disease,

' they passed their delightful Days in Youth's

eternal Bloom. Their Life flowed with good

'Things; the fertile Earth spontaneous poured

her Fruit; the Heaven smiled in perpetual

Spring; Rivers of Milk and Streams of Nec-

tar ran through their Fields, and Honey dropt

' like Dew, from the verdant Oak. Thus they

peaceful lived for Ages; and at their Death, which refembled a balmy Sleep, they were

transformed into beneficent Genii, girt in

Robes of Air, Guardians of good Men 8.

So the Poets fing; and none of them sweeter than your admired Guarini's Master (for so I must call Torquato Tasso) in his natural elegant Aminta. Hear now their truly learned Interpreter, explaining their Wonders, correcting their Wanderings, and turning their Fables into real Philosophy. 'The Ancients, says he, make their golden Age begin immediately after

' the

τΩς-ε Θεοί κ' έζωου, ἀκηδέα θυμόν έχουτες, Νόσφιν ἄτερτε πόνων κ) δίζύ&.

ΗΣΙΟΔ. ΕΡ. 3 ΗΜ.

E Flumina tum lactis, tum flumina nectaris ibant, Flavaque de viridi stillabant ilice mella.

Ovid. Metam. I.

Itett.10. the Production and Inhabitation of the Earth (which they as well as Moses raise from Chaos)

' and to degenerate by degrees till the Deluge,

' when the World ended and began again. But

besides a golden Age in general, which was

' common to all the Earth, they noted fome

parts of it that were more golden, if I may fo

fay, than the rest; the Elysian Fields, fortunate Islands, Gardens of Alcinous, Hesperi-

face Sec. These particularly answer to Pa

' des, &c. These particularly answer to PA-

'THEIR Characters or Marks of the gold-

en Age were first, Ver erat æternum, as

Ovid terms it, an eternal Spring. They sup-

oposed that in the Reign of Saturn, who was

' an ante-diluvian God, TIME flowed with

a more even Motion, and there was no dis

' versity of Seasons in the Year: But

## Jupiter antiqui contraxit tempora Veris,

as they express it, in their way, who seldom give any severe and philosophical Account of

the Changes of NATURE. Yet what was accounted fabulous or hyperbolical in this Re-

' prefentation, we fee to have been really and

philosophically true. The second Character

of the golden Age is the Longevity of Men and other Animals—to which Josephus the

and other Animals —— to which follephus the

' Jewish Historian says the Authors of all the

e learned Nations, Greeks or Barbarians, bear wit-

ness. The third, the Fertility of the Soil, and Lett. 10. Production of Animals out of the new-made Earth: It's Fruits at first were spontaneous, and the Ground without being torn and tormented, fatisfied the Wants or Defires of Man: When Nature was fresh and full, all things flowed from her more eafily and more pure (fays the good Doctor, not very philosophically, but in an honest Effusion of Heart, and fincere Admiration of his favorite newborn Earth) like the first-running of the Grape or the Honey-Comb: But now she must be fqueezed and preffed, and her Productions ' taste more of the Earth and of Bitterness. Then, nothing violent, nothing frightful, 'nothing troublesome or incommodious to ' Mankind came from above, but the Counte-' nance of the Heaven was always smooth and ' ferene. — I have often thought it a very defirable Piece of Power, if a Man could but command a fair Day when he had occasion for it: 'Tis more than the greatest Prince ' upon Earth can do; yet they never wanted one in that primitive World, nor ever faw ' a foul one: But they had constant Breezes from the Motion of the Earth and the Course of the Vapours, which cooled the open Plains,

fair. For their Spring was perpetual; their Fields always green; their Flowers always fresh, and the Trees always covered with

' and made the Weather temperate as well as

Leaves

Lett.10. Leaves and Fruit: Metals and Minerals they had none, and the happier they; no Gold nor

Silver, nor coarfer Ore.

As to Men and Animals, we have already

fpoke of their Longevity: They were not only longer lived, but larger and stronger than they

are at present. The State of every thing that

' has Life is divided into the Time of its Growth,

' Confistency, and it's Decay; and when the

' whole Duration is longer, every one of these

Parts, though not always in like Proportion,

will be longer. The Growth therefore, both

' in Men and other Animals, lasted longer in

' that World than it does now, and conse-

' quently carried their Bodies to a greater Height

and Bulk: And I am very ready to believe

that their Stamina were stronger, and their

' Bodies greater than ours; and any Race of

frong Men living long in Health, wou'd

have Children of a proportionable Stature. In

\* like manner their Trees would be both taller.

nke manner then 1788 would be both taken,

and every way bigger than ours; in no dan-

ger of being struck with Thunder, or blown

down by Winds and Storms, though they had

been as high as the Pyramids of Egypt; the

Fowls of Heaven making their Nests in their

Boughs; and under their Shadow the Beasts

of the Field bringing forth their Young.

' LET us next take a Prospect of the moral

" World at that time, or of the civil and artifi-

' cial World; what the Order and Oeconomy of

these

these was, what the Manner of living, and Lett. 10.

how the Scenes of human Life were dif-

ferent from ours at prefent.

'THE Ancients, especially the Poets, in their Descriptions of the golden Age, exhibit to us an Order of Things, and a Form of Life very different from any thing we fee in our Days; but they are not to be trusted in all Particulars: They many times exaggerate matters on purpose, that they may seem more frange or more great, and by that means ' move and please us more. A moral or phi-' losophic History of the World well writ, wou'd be a very useful Work; to observe and re-Iate how the Scenes of human Life, have in feveral Ages changed the Modes and Forms of living; in what Simplicity Men began at first, and by what degrees they came out of that Way by Luxury, Ambition, Improve-' ment or Changes in Nature: then, what new ' Forms and Modifications were superadded by the Invention of Arts, what by Religion, what by Superstition. This wou'd be a View of Things more instructive, and more fatis-' factory, than to know what King reigned in ' fuch an Age, and what Battles were fought, which common History teacheth, and teacheth little more. Such Affairs are but the ' little Under-Plots in the Tragicomedy of the World; the main Defign is of another nature, ' and of far greater Extent and Consequence.

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Lett.10. 'As the animate World depends upon the inanimate, fo the Civil World depends upon

them both, and takes it's measures from them.

NATURE is still the Foundation, and the Affairs of Mankind are a Superstructure that

Affairs of Mankind are a Superstructure that will be always proportioned to it.'— Nothing more certain than these general Maxims laid down by this great Man, with equal Perspicuity and Elegance; and so far he may be followed without the least hesitation: But now he takes a Step further, and assumes the Hypothesis of his ingenious Theory, the smooth Shell of the new-formed Earth, enclosing the great Deep or Abyss of Water, whose Disruption he believes occasioned an universal Deluge, and produced the Inequalities of the present terraqueous Globe.

'THE perpetual Equinox, fays he, of the primeval Earth, the Smoothness of it's Sur-

face, the Calmness of the Air, Serenity of

the Heavens, without Cold, violent Winds,

Rains, Storms, or Extremity of Weather of

' any kind, wou'd require little Protection from the Injuries of the Air in that state: where-

' as now one great Part of the Affairs of Life

s as now one great Part of the Affairs of Life

is to preserve ourselves from those Inconveiniencies by Building and Cloathing; two

' things which were then, in a manner, need-

' less, or in such plainness and simplicity that

every one might be his own Workman. Tents

and Bow'rs, things of easy and sudden Struc-

ture, wou'd keep them from all Incommo-Lett.10.

dities of the Air and Weather, better than

' stone Walls and strong Roofs defend us now;

and Men are apt to take to the easiest ways

of living, till Necessity or Vice put them up-

on others that are more laborious and arti-

ficial. They fed not upon Flesh in those pri-

mitive Ages, but only upon Fruits and Herbs;

as feems to be plainly confirmed by the Li-

cence God Almighty gave Noah and his Post-

erity to feed upon Animals: Every moving

' thing that liveth shall be Meat for you:

' whereas before, in the new-made Earth, he

' had only prescribed them for their Diet, every

' Herb bearing Seed, which is upon the Face

of the Earth, and every Tree in the which is

' the Fruit of a Tree yielding Seed; and of this

" natural Diet they wou'd be provided to their

' hands, without further Preparation, as the Birds

and Beafts are.

' HERE is a World indeed without Pro-" METHEUS, or the use of FIRE and the sub-' sequent Arts; and with a very different Face and Afpect from what it now wears. of these Heads, Food and Cloathing, Building ' and Traffic, with that Train of Arts, Trades ' and Manufactures that attend them, the ' civil Order of Things is in a great measure ' constituted and compounded: These make the " Business of Life, the several Occupations of ' Men, the Noise and Hurry of the World;

Lett.10. these fill our Cities and our Fairs, our Havens and Ports; yet all these fine things are

but the Effects of Indigency and Necessitous-

' ness, for the most part needless, and unknown

' in the first happy State of Nature.

'THE ANCIENTS have told us the same things in effect; but telling them without

their Grounds, which they themselves did

ont know, they looked like poetical Stories

and pleasant Fictions, and with most Men passed for no better. We have shewn them

' in another Light; with their Reasons and

' Causes, deduced from the State of the na-

' tural World, which is the Basis upon which

' they stand: And this doth not only give them

a full and just Credibility, but also lays a

Foundation for After-Thoughts and further

Deductions when they meet with Minds dif posed to pursue Speculations of this nature.

Now, my ingenious Friend! whom the Gayety of Life does not hinder from reading, nor even from thinking, (for they go not always together;) there is a lucky Circumstance in these Accounts of the Creation as they come to us from the Egyptian or Grecian Mythologists, It is the same that Socrates mentions in two apocryphal Lines of Homer concerning the human and divine Appellations of Cupid. He calls them such, because they are not to

Dr. T. Burnet's SACRED THEORY of the EARTH.

and

be found in the authentic Canon of the Poet's Lett. 10. Works, but were only handed down in a Tradition current among those who called themselves his Posterity. To these apocryphal Verses, says the smiling Sage, We are at liberty to give or withhold our Assent as we have a mind\*.

As for your curious Request, that I shou'd always fubjoin my own Sentiments of the feveral Schemes of the Ancients and Moderns, you will give me leave only fo far to comply with it, as to declare, that I find it impossible for me to keep pace with this great Genius, while he professes bis full and firm Belief of the Theory of the Creation as he has described it. His Memory I highly honour, and admire the Strength of his Fancy, and Compass of his manly well-digested Learning; but cannot accompany him throughout his amufing Plan, for Reasons that imply too many Premisses, and wou'd require too fevere a Discussion to be read with pleasure by a Person of your Vivacity: besides that it must be a Point of important Necessity, that either involves me in Controversy in Writing, or in Disputes in Conversation. But if these beautiful Sketches awake your Curiofity to study the Sacred Theory of the Earth, and you shou'd then wish to know it's weak Sides, you will find Objections against it's Orthodoxy in a Dutch Divine, Leidecker's Commentary on the Mosaic Account of the Creation

Η 3 \* Τούτοις δη έξες ι μετ πείθεθαι, έξες ι δε μη.

## 118 Letters concerning Mythology.

Lett. 10. and the Inconfistency of so fine a Scheme plainly demonstrated by no less Mathematician than the learned Mr. Keil. It is enough to my purpose, if the entertaining Light in which it's justly admired Author has endeavoured to set its Affinity, or rather Sameness with ancient Tradition, dispel the Mist that in your Opinion hung over Mythology, and shew you that the first Priests and Poets, the Fathers of Wisdom, knew more and thought deeper than you were apt to imagine.

I always am

Yours, &c.

LETTER

## LETTER ELEVENTH.

TO-My Friend! you need be under no Apprehensions of having your Imagination bewildered or your Judgment mifguided by these beautiful Allusions, and (as you are pleased to call them) foscinating Reprefentations of Nature: Besides the easy, pleasing Cure I formerly hinted to you, two other Considerations will prove effectual Antidotes against the smallest Infection. The first, that you know them to be Fables as they stand literally, and therefore of no Meaning, but as they point at some latent Truth. A Mind aware of this admits nothing unexamined; but while canvaffing the wond'rous Tale is perpetually controuling it's own Fancies, and improving in the wholesome Habit of sifting the various Objects presented to it by the mimic Faculty, whether they be Fantoms or Realities. The other, that the most important and original of them, fuch as wou'd be most likely to lead us aftray, are upon strict Examination by Men of the wideft Learning and exalted Genius, a BACON and a BURNET, thought to be genuine and true. Such in part is the Doctrine of the Creation, called the Theogony or Birth of the Gods; fuch the Division of early Time into the Golden, Silver, Bra-H 4

Lett. II. zen and Iron Ages, and such in fine the Story of PROMETHEUS with which you feem to be so delighted, and which is indeed equally

instructive and entertaining.

But there is still another Conveniency in this Method of Instruction by Fable and Allegory, that must effectually prevent any Fallacy, or hazard of being deceived: I mean it's Condescension and Pliableness to all forts of Subjects, and Aptness to illustrate indifferently various or even opposite Opinions. For Mythology confines you to no Creed, nor pins you down to a Set of Principles, beyond which, you must either not take a step, or lose her Company. On the contrary, the permits, nay affifts you to contemplate at ease, and like her eldest Daughter the early Academy a, follows complacent whitherfoever you lead. As you point, she exerts her creative Power, lays on her vivid though varying Colours, and diffuses interchanging Streams of Light on one and the fame Obiect. Witness the double View you have already had of the Rife of Things and Government of the World from Orpheus in the Description of PAN, and from Hefiod in his borrowed Theogony: and still plainer, in the double Moral of Prometheus, as fignifying either the divine Providence in the Formation of the World, and particularly of Man; or human

Nobis autem nostra Academia magnam licentiam dat, ut quodcunque maximè probabile occurrat, id nostro jure liceat defendere.

Forefight, perpetually on the rack for the Ne-Lett. II. ceffaries and Conveniencies of Life, fince the Invention of Arts and the Use of Fire.

LET me however relieve you a little from fuch gloomy Objects as ancient Chaos and dusky Erebus, and give you a Specimen of the Powers of this Enchantress, and of the various Shapes she assumes, on a Subject you throughly understand. But first recollect the Generation of Cupid, at the Birth of Venus, as the Son of Porus and Penia, (Plenty and Want) and the Description of his variable Nature; and then listen to another poetic Tale.

'THE Goddess of Beauty being pregnant, brought forth a delicate Infant they called

' Cupid or Defire, whom the gave to the Graces

to be nursed: But unhappily the Child neither throve in Person, nor put forth Feathers to

' garnish his feeble unfurnished Wings. Un-

' der this Affliction his Mother and Nurses

' had recourse to the first and most ancient

of the Oracles, the infallible Themis, who

gave this Answer: That Love, it was true,

came for the most part, fingle into the World; but that he cou'd never truly grow nor at-

tain his full Strength while he continued fo:

that his Mother must therefore bring forth

another Son, and then the one wou'd thrive

in virtue of the other; on condition tho,

' that if one of them shou'd unfortunately die,

the other cou'd not long furvive him. So

Lett. 11. faid the footh-faying Themis; and Venus and gain pregnant, brought forth another Son,

Anteros by Name, or mutual Love. He no

' fooner came into Being, than his elder Brother grew a-pace, instantly his Wings sledged,

and he took his flight to Heaven; there he

' affociated with the Muses, was intimate with

' Mercury, kept sometimes company with Hy-

' men, and grew in favour with every God

' except the implacable Momus.'

So far, I dare fay, you think all goes well; but a little patience, my Friend! See how the Scene changes in the hands of another Mythologist. 'This growing Favour, the blind ca-

pricious Cupid did not know how to im-

of prove. He grew infolent and vain, and be-

haved with Arrogance to the superior Powers. It was his pleasure to sow Discord a-

' mong the Inhabitants of Heaven, and make

' Enmity reign where Peace and Concord

· shou'd for ever dwell. Implacable Feuds raged

among the Gods and Goddesses on his ac-

count, fo that the well-ordered celestial State

began to totter, and threatned irretrievable

Ruin. In this Extremity, the Rulers of Hea-

ven called the Gods to a folemn Affembly,

' in order to provide a proper Remedy for the

growing Evil. Love was accused and con-

victed of being a public Incendiary, and a

Disturber of the State. The Question of

· Pains and Penalties was put, and it was carried

· by

'indeed

by the Suffrage of the twelve great Gods, Lett.11.

that Cupid shou'd for ever be banished from

the bleft Abodes; shou'd be a Retainer to

s Ceres and Bacchus on Earth, and have his

Wings stript of their Feathers by Saturn,

that he might be no more able to rife from

the Ground, or again infest the Confines of

' Heaven.'

Shou'd you chance to stop a little at this Story, and weigh it's Circumstances, it wou'd be no fmall Entertainment, I imagine, to over-hear the Soliloguy that wou'd break from a Man fo nicely qualified, to judge of it's Propriety: Unless the Favours you have received from the Fair shou'd put a Biass on your Understanding, and dispose you to patronize the hood-winkt God against the impartial Poet. 'Tis very hard, methinks,' I hear faid in a Sigh, ' Haples Cupid! always loaded with Ca-· lumnies, and fuffering for Crimes not thy 'Tis very hard! Love! the Cordial own! of Life, the Refiner of Manners, the Band f of Society; the Wish of the Wise, and Reward of the Brave! Banished from Heaven. doomed to grovel on Earth, to depend on our lowest Appetites, and to have his Pinions ' plumed by every passing Year! Is there then f nothing noble or exalting in a generous Paffion? Nothing permanent, nor proof against the Stroke of Age? Does every Charm fly with youthful Bloom? And will the Time

Lett.11: indeed come, when I shall look unmoved on that Face I now idolize; view indifferent that

' Person, now the Delight of my Eyes; or

' listen unenchanted to the Voice that now ra-

' vishes my Heart?'

TAKE Courage, my anxious Friend! Mythology is impartial, or to fay it better, indifferent; no farther oraculous than as the represents unchangeable Truth: The same Faculty that degraded your favourite Deity, can raise him to unfading Honours, and, with a proper Management, make him the Source of Happiness and better Genius of the human Race.

LOVE, fays the most moral of all the Poets,

' is the greatest School of Wisdom and Vir-

' tue: and of all the Powers that prefide over

human Affairs, bis Influence and Sway is the

' fweetest to Mortals. For pouring Joy un-

' mixed into either Heart, he fills them both

with mutual Hope. Even his Toils are plea-

' fant, and his Wounds refreshing: May ne-

ver Friend of mine live exempt from the

' foothing Smart; nor I be condemned to dwelI

among loveless Men! Attend ye Young, and · listen ye Fair! Fly not from the proffered

Blifs; but welcome the propitious Power, and

wifely use his unenvious Bounty!

' AND THOU! all-mighty Love! Sovereign

of Gods and Men, either teach not Mortals

thy Way, but shut their Eyes on Worth and

Beauty, or mildly moderate a Lover's Pain,

s and

and over-pay the Sufferings thou bringest with Lett. 11.

weet Returns of Love. So shalt thou be

an highly-honoured God: but if thy Vota-

ries figh and pine in vain, then that fame

Leffon which thou givest TO LOVE, will rob

thee of the Honours paid by Men b.'

THE happiest Practice of that Lesson is prettily painted by an ancient Tragedian, the Author of the Comparison of the Power of Love to the Effects of Wine. The Juice of the Grape, fays he, when mixed with Water, produces Health and Mirth; when drunk pure to excess, occasions Mischief and Madness. the fame manner Love, when moderate and gentle, is the Source of Pleafure and foft Enjoyment; but when intense and raging, turns the most terrible impetuous Passion in the human Breast. CUPID therefore, continues the elegant Poet, is armed with two Bows; the one he bends with the Aid of the Graces έω ευαίωνι τυχή, for a happy smiling Lot; the other with his Bandage on his Eyes &wi συγχύσει βιστάς, to the Confusion and Misery of Life c.

Wou'd you wish to see him in one Shape more? Recollect the common trite Description of his Nature and Equipage: He is a winged God, ever a Boy in Age and Stature, mounting aloft at his pleasure, shooting with a Bow, and burning

<sup>\*</sup> EURIPIDES apud Stobæum.

CHARREMON apud Theophrastum.

Lett.11. burning with a Torch: But according to Ales xis, a celebrated comic Author, no one of all the Painters, Sculptors, Founders, or even Poets themselves, seem to have known any thing of the Nature of Love, nor in short any fort of Men who have undertaken to represent the Person and Qualities of this various God. For in himself he is neither male nor female; neither truly God, nor yet meer Man; he is far from foolish, nor on the other hand, is he wise; but being made up of different Ingredients brought and borrowed from different quarters, he changes his fingle Figure into a thousand shifting Forms. He is bold like the bravest Man, and timorous like the weakest Woman; is thoughtless like an Ideot, and provident like a Politician; he has the Fierceness of a wild Beast, the Hardness of the Adamant, and the Ambition of a deified Hero d.

Thus you see how ductile and uncircum-scribed the allegorical Art proves on a proper Subject: but how pliable soever this Mother of the Muses may be in her own Nature, and however condescending to her real Favourites, she is at first of very difficult access; bestows her Grace scantily, and very seldom upon a modern Poet. The Reasons of this Partiality wou'd be too long and some of them too invidious to be discussed by me: But you must have

ALEXIS apud Athenæum.

have observed, that she has been so prosuse of Lett. 11. her Favours to the Ancients, that many of their Gods have double or triple Representations. This wou'd occur to you in Pan the Universe, and Pan the Pastoral God of Arcadia; in Vesta the eternal Fire, and Vesta the Guardian of a Dwelling; and much more now, in Love a human Passion; and Love the first Principle that settled the rolling Chaos and cemented the recent Creation.

Does that Idea appear still strange and abstruse to your Fancy? or have you rendered it familiar, by frequently reviewing the wondrous. Tale of the Rise of all Things from the blind unactive Mass, where, I know not how long, they had lain blended together? Let me give it a little bright'ning, by a new Proof of the Power and Wealth of Mythology on that interesting Subject.

'Tis observable, says one great Interpreter of mystic Tradition, that the Ancients, in treating of the Chaos, and in raising the World out of it, ranged it into several Regions or Masses, and in that order, successively rising one from another, as if it was a Pedigree or Genealogy; and those Parts or Regions of Nature, into which the Chaos was by degrees divided, they signified commonly by dark and obscure Names, as Night, Tartarus, Oceanus, and such like: And whereas the Chaos when it was first set on work, ran all into Divisions and Separations

Lett. 11. tions of one Element from another, which afterwards were all in some measure united and associated in the primigenial Earth, the Ancients accordingly made Contention the Principle that reigned in the Chaos at first, then Love; the one to express the Divisions, the other the Union of all Parties in this middle and common Bond.

This Notion of the Formation of the World was explained before; but view the fame Object now in another Light, and as it is drawn by the same masterly Pen. There is one remarkable Doctrine amongst the Ancients, partly fymbolical; the Propriety and Application of whose Symbal hath been little understood. their Doctrine of the Mundane Egg, or their comparing the World, and especially the original Composition of it to an Egg. This seems to be a mean Comparison: what Proportion, or what Refemblance is there between the World and an Egg? And yet I do not know any fymbolical Doctrine or Conclusion that hath been so universally entertained by the Mysta or Wife and Learned of all Nations. By the World in this Similitude they do not mean the great Universe; but this sublunary World which we inhabit. And now do but reflect upon the Theory of the Earth, the Manner of it's Composition at first, and the Figure of it

<sup>\*</sup> Dr. BURNET's Theory, Book I. Ch. v.

it when compleated, and you will need no Lett. 11. other Interpreter to understand this Mystery.

WE have shewed that the Figure of it was oval, and the inward Form of it was a Frame of four Regions encompassing one another, where that of Fire lay in the middle like the Yolk, and a Shell of Earth enclosed them all. This gives a Solution fo easy and natural, and Thews fuch an Aptness and Elegancy in the Representation, that upon a View and Compare of Circumstances, one cannot doubt but that we have truly found out the Riddle of the Mun-But, to be more particular, the dane Egg. Earth resembles an Egg, not so much for its external Figure, tho' that be true too, as for the inward Composition of it, consisting of several Orbs, one including another; and in that order as to answer the several elementary Regions, of which the new-made Earth was con-For if we admit for the Yolk a central Fire, and suppose the Figure of the Earth oval, and a little extended towards the Poles (as probably it was, feeing the Cortex. that contains it is so) those two Bodies do very naturally represent one another, as if a Scheme were made to represent the interior Faces of both a divided Egg, or the Earth; where, as the two inmost Orbs wou'd represent the Yolk, and the Membrane that lies next above it, fo the exterior Region of the Earth is as the Shell of the Egg, and the Abyss under it as the White

ett. II. White that lies under the Shell. And confidering that this Notion of the Mundane Egg, or that the World was oviform, hath been the Sense and Language of all Antiquity, Greeks, Latins, Egyptians, Persians and others, I thought it not unworthy our notice in this place, feeing it receives fuch a clear and eafy Explication from that Origin and Fabric we have given to the first Earth; and also reflects Light upon the Theory itself, and confirms it to be no Fiction; this Notion, which is a kind of Epitome or Image of it, having been conserved in the most ancient Learning. — Had the Works of Orpheus been preserved, I shou'd hope for as much Instruction from them alone, as to the Origin of the World, as from all that is now extant of the other Greek Philo-Sophers. He understood in a good measure, bow the Earth rose from CHAOS; what was its external Figure, and what the Form of its inward Structure. For the Opinion of the oval Figure of the Earth is ascribed to him and his Disciples; and the Doctrine of the mundane Egg is so peculiarly bis, that it is called by Proclus the ORPHIC-EGG: not that he was the first Author of that Doctrine, but the first that brought it into Greece from Egypt, or the Eaft.

AND now, I hope, you are fully convinced, that Mythology leaves us at liberty to think and reason as we list; and therefore can lead inind to follow. You have seen how variously it represents the Rise of Things, according to the different Opinions of the Sages concerning them; like a Mirrour that reflects whatever Object is held before it, and in the Colours it then wears, whether genuine or not. You will see its Complaisance still plainer in the mythical Account, not now of the Rise, but of the Government of the World, by the Father of the Gods and Men, all-mighty Jove, and by some sew of the inferior Deities, the Fates and Fortune, Hecate and Pandora, whom I intend to select, and explain their Natures for your Entertainment.

I am

Yours, &cc.

12] LETTER

#### LETTER TWELFTH.

UR ingenious Countryman, Sir Thomas Brown, fays he had two Books from which he drew his Theology. ' One of them in Writing dictated by GOD himself; the other by NATURE his Hand-maid; that universal and patent Manuscript whose wondrous Leaves are exposed to the Eyes of all Men. Those who never saw the Author of Nature in the former have often viewed ' him in the latter, which was the early Scripture and Theology of the Heathens. The ' fupernatural Stop in the Sun's Course created onot fuch Admiration in the Minds of the ' Israelites, as his diurnal Motion did in the ' Understanding of the Philosophers; nor were the former fo struck with Miracles, as the latter with the most common Productions of ' Nature. These ancient Sages far surpassed the Christians in Reach and Capacity in this mysterious Learning. They knew how to ' join and spell out these hidden Characters much more skilfully than we, who take only a transient superficial View of these vulgar Hieroglyphics, and foolifhly underva-· lue a Theology extracted from the fairest Flowers of the Universe.

THAT in reading this we may not injure Lett. 12. the knowing and ingenuous Physician, let us remember that he wrote upwards of an hundred Years ago; when neither a Boyle nor a Newton had yet arose, and trod the Path pointed out by that mighty Genius, the immortal BACON; to abandon Subtlety and Syllogism in Philosophy, and betake ourselves to Observation and Experiment for the Investigation of Nature's Operations, and to Geometry applied to them for her general Laws. Natural Science in his Days wore but an aukward Face; and the best of his seems to have been drawn from the Ancients, Had he feen Nieuentijt's Religious Philosopher, or that plain primitive Man Mr. Derham's Physico-Theology, (a Book with whose pious Simplicity I am infinitely delighted) he must have altered his Opinion; and much more, if after a Demonstration of the Structure of the World, and of the eternal Laws by which the heavenly Bodies revolve incessant in their Orbs. he had read the deep Description of its Author, as the conclusive Stroke of the mathematical Principles of natural Philosophy by Sir Isaac Newton. But at the Time in which he wrote, his Observation was not altogether groundless; tho' I have nothing to do with the Comparison he makes between the Ancients and Moderns, farther than to fulfil my Promise, and give you a View of the Doctrine of the former concerning that Power they believed to be I 3 Pater

Lett.12. Pater Hominumque Deûmque, Father of the Gods and Men.

AND first, by inspecting their Records, and comparing their Relations it comes to be absolutely uncertain where Jupiter was born. The Stories of his Birth in a Cave of the Island Crete, or at Thebes in Baotia, or on a Mountain in Arcadia, are but so many Traditions of the feveral Places where his Worship first grew famous in Greece and was celebrated with the greatest Pomp. The Reasons of its being so in Crete and Thebes are very evident because of Minos and Cadmus, two Afiatic Princes Founders of those States, having brought their national Rites into Greece: But the Arcadians being addicted to War and Page turage, in a rough mountainous Country, became afterwards a rude fierce People in comparison of their politer Neighbours and yet retained more Traditions concerning the Birth: Education and Adventures of the Gods among them than the more knowing Tribes of the Peloponnesus. This I take to have been owing to their early Instruction, first by the Descendants of Inachus, and then by the Danaids, in the Religion and Rites they brought from their several Countries; of which Jupiter's Worship in particular made a prime Part, as appears from the great Antiquity of his Oracle at Dodona; and these Traditions were preserved among the hardy Arcadians rather than among the Nations inhabiting

## Letters concerning Mythology.

inhabiting the fertile Shores, for the same Reason Lett. 12. that the ancient British Language is preserved among the Mountains of Wales rather than among the Gardens of Kent, or the Fields of Devon.

IT rarely happens that a Religion professed in different Nations continues strictly the same as to Doctrine and Worship in them all: Variations usually ensue; and entail Disputes among the distant Votaries. If we survey the Religions now prevailing over the World, we will hardly find two Nations exactly agreeing in their Profession and Practice; while the zealous of each, hold their own particular Belief to be the only true Doctrine of Heaven. 'Tis thus I wou'd understand what Cicero relates of the Tradition of the ancient Divines concerning three Jupiters; the first and second of whom shou'd have been born in Arcadia of the ETHER and CELUS, and the third of SA-TURN in Crete . The Creed-makers of the feveral Temples, and Directors of the folemn Rites have probably adopted the Doctrines and fanctified the Ceremonies peculiar to each Place; if they did not purposely contrive some Article of Diffent, or separate Usage, as a Badge of Distinction from the Rival-Worship. All Ages and Nations have afforded Examples of this envious unfocial Spirit; and none more flagrant

e Principio tres Joves numerant ij qui Theologi nominantur; ex quibus primum et secundum natos in Arcadia, alterum patre Ethere—— alterum patre Calo,—— tertium Cretensem, Filium Saturni.

De Natura De or. Lib. III.

in the East) Moriab and Gerizzin b.

But the more authentic Tradition fixes neither the Time nor Place of Jupiter's Birth, but only agrees unvariably in his Parents, that he was the Child of Saturn and Rhea: that is, Men in all Nations who had any Religion have worshipped a Supreme Being from Time immemorial, whom they believed not to have created the World out of nothing, but to have first ranged its disordered Parts, and ever after to rule it at his pleasure. Two remarkable Circumstances are recorded of Rhea's Delivery of JovE, which tho' apparently different, or even contradictory, are exactly of the same Significancy; The first and best known bears, that his gloomy Parent, relentless TIME, had swallowed up all his former Progeny and covered them in Obfcurity and Oblivion; and the fecond, that the terrible TITANS (jarring Principles of the Chaos) had themselves sat by Rhea in Childbirth, and received and tore in pieces all the Male-Children as foon as they were born ::

b The Jews called the Samaritan Temple, in a Word of and אכר Sichar (instead of Schechem) a Lye: And the Samaritans in return called the Temple of Jerusalem בית קלקלתא the House of Dung, and fince its Destruction בית מכחש Ædes Plagæ, the House of Calamity.

ο Όπο Τε κευ δε ΡΕΉ τίκλευ, σαρά την δ' εκάθηντο ΤΙΤΗΝΕΣ, κ τέχνα διέσπων άρρενα σκάνλα. See Page 49, Note a. ENH ZIBYA:

that is, destroyed all the various Combinations Lett. 12. into which the Chaos had run, until a fuperior vivifying Power was produced, of allmighty Influence to unite and preserve them. ! It was when first he reared his etherial Head, that all Things spontaneous appeared in their proper Forms, the great Goddess Mother-Earth, the lofty Tops of the re-echoing Mountains, the wide-spread Ocean, and " whatever the immense Heaven contains within it d.' Before that, they had lain o'erwhelmed in the unfathomable Abyss, the Seminary of Being and Existence, where this supreme Power tells his Confort she could produce nothing without him; not tho' she betook herself to the utmost Boundaries of the Earth and Sea, where Iapetus and Saturn (DESIRE and TIME) are fitting joylefs without a Ray of the enlivening Sun, or genial Breath of a refreshing Gale; but deep Tartarus circumfused around them .

Some such Idea as this of Desire and Time's being that up in perpetual Darkness until they

were

ότο βασιλεῦ διὰ σὴν κεΦαλὴν ἐΦάνη τάδε ῥεῖα, Γαῖα Θεὰ μή/ηρ, 'Ορέων Θ' ὑψηχέες ὄχθοι, Καὶ Πόντω, κὰ ϖάνθ' ὑπόσ' ἐρανὸς ἐνίω ἔ/αξε.

OPP. TMN.

See Page 86, and Page 91, Notes 'and d.

« 'Ουδ' ἔικε τὰ υείατα πείραθ' ἴκηαι
Γαίης κὸ πόυτοιο' ἴν' ΊΑΠΕΤΟΣ τε ΚΡΟΝΟΣ τε
"Ήμενοι, ὄυδ' ἀυδης ὑπερίουθ ἡελίοιο
Τέρπουται, ὄυδ' ἀυέμοισι, βαθυς δε τε ΤΑΡΤΑΡΟΣ ἀμφίς.
See Page 87 and 88, Note .. ΟΜΗΡ. ΙΑΙΑΔ. Θ.

Lett. 12 · were delivered by a superior Principle of Light and Being, feems to have been wandering thro' the Mind of the celebrated German Mystic ', when in his enigmatical way, he fays, " No-" thing hungreth after Something, and the " Hunger is Defire. So that Nothing is filled, " and yet remains Nothing; it is only a Property, to wit, Darkness. This is the Eye of " the Abyss - the eternal Chaos, wherein " all, whatfoever Time and Eternity have, is " contained — its peculiar and proper Name " is Feova, (Existence)." Had this muddy Metaphyfician been inspired by any gayer Muse, each of these abstract Notions had assumed a Person and Character, and like Saturn, Iapetus and the Titans, acted their Parts in the Drama of the Creation.

Bur you will readily observe in all poetical Accounts of the Generation of the World, that JUPITER is Saturn's youngest Child; that is to fay, the last and latest Production of Time; and cou'd therefore have no hand in its original Creation. Among the Philosophers it was quite otherwise: few of them had any Notion of the Rife of the Universe from Nothing; but they supposed Jupiter to be the eternal Principle of Life (so his Name plainly imports) that first modelled the mighty preexisting Mass, and now governs and keeps it in The most authentic Fragment of the old mythological Philosophy, preserved by Diegenes . e JACOB BEHM.

Diogenes Laertius, is a Summary of PHERE-Lett. 12. CYDES SYRIUS'S Doctrine concerning the Rife of Things and Beginning of the World. fupiter, fays he, and Saturn, and Ceres were eternal; and Ceres obtained the Name of TAIA' (generating Earth) after that Ju-! piter had preferred her to Honour !! These few Words wou'd bear a large Commentary, were there now any need to explain them to You. They contain the oldest philosophical Creed in the concifest Terms; as if he had faid, 'MIND and TIME and MAT-FIER were eternal. and MATTER became a fruitful Mother after the all-mighty " MIND had put honour upon it by endowing it with a Capacity of Generation.' Take a little leifure to view these three Ideas and to compare their Operations with whatever Accounts you have elsewhere heard of the Beginning of Things , you will find it well employed; and the Subject requires it. THE Poets, on the other hand, understood

THE Poets, on the other hand, understood Jupiter to be a material Principle, of the purest

ΖΕΥΣ μεν η ΚΡΟΝΟΣ είσ αεὶ η ΧΘΩΝ ἢυ. ΧΘΟΝΙ δε δυομα εγένετο ΓΗ, εωειδή ἀυτή ΖΕΥΣ γέρας διδοῖ.

ε Ως ουρανός τε Γαια τε ἢυ μορφή μία—
Έωεὶ δ' εχωρίθησαν ἀλλήλων δίχα,
Γίκθεσι ωανία, κ' ἀνέδωκαν ες φάος
Δευδρα, πίηνα, θήρας, όυς θ'άλμη τρέφει,
Γένος τε θυητών.—— ΕΤΡΙΠΙΔ. ωαρά του ΕΥΣΕΒ.
Προπαρασκ. βιδ. αι

Lett.12. purest Nature indeed, the vital vivifying ETHER, which they took to be the first original Source of Life, and celebrated him accordingly. It was he who quelled the Rebel-Titan-Gods, and established Harmony and good Order in the Creation; and it is be who by his immediate invigorating Power produces and orders all things in Heaven and in Earth, being now the supreme Parent and Ruler both of Gods and Men.

Jupiter omnipotens, rerum, regumque, deûmque, Progenitor, genitrixque.

WHEN the elegant and unfortunate Ovid sat down to write his Fasti, and was beginning to consider the Name and Nature of Janus, from whom the Month of January and Entry of the Year is denominated, a sudden Light shone around him as he sat; the wondrous Form of the two saced God presented itself to his View, and encouraged the terrified Poet to ask what he pleased concerning his Origin and Power. Addressing himself therefore with Reverence to the heavenly Vision, he first enquired which of the Gods he was? Since even Greece bad no such Deity; and received this Answer:

- 'I am old CH Aos, the ancientest of Things:
  'This ambient Air, and the three remaining
- ' Elements Fire, Water and Earth, were once
- one undiffinguished Mass.—Whatsoever
  - ' thou

thou fee'ft around thee, the azure Heaven, Lett. 12.

the fleecy Clouds, the pathless Sea, and

boundless Earth open and shut by my pow-

erful Hand, Sole Guardian I fit of the

' immense World, whose eternal Hinges are

only turned by me. — I prefide over the

Gates of Heaven attended by the Seafons;

and guide even JovE in the Circumvolution

of the Sky: Hence I am called [ANUs h: And hence we may fee both what the Ancients understood by Jupiter, and how many ways they had of expressing his Dependance upon the other Parts of the Universe, and the Necessity he lay under of governing it according to their feveral Natures.

But the Birth of Janus did not finally fettle the new-made World: Other Deities were afterwards produced, who put the last hand to this mighty Frame. ' For after Chaos and Confusion disappeared, says the Muse of Memory to the fame Poet i, and Nature had ' separated

h ME CHAOS antiqui (nam res sum prisca) vocabant; Aspice quam longi temporis acta canam:

Lucidus hic Aer, er quæ tria corpora restant,

Ignis, Aquæ, Tellus, unus acervus erant. -Quicquid ubique vides, Cœlum, Mare, Nubila, Tellus,

Omnia sunt nostra clausa, patentque manu. Me penes est unum vasti custodia Mundi, Et ius vertendi cardinis omne meum est.

Præfideo Foribus Cæli cum mitibus Horis

It, redit, officio Jupiter ipse meo.

FASTORUM Lib. 1. §. 4. Inde vocor · LANUS. i POLYMNIA one of the three ancient Muses, denominated from would pread Memory. See Lucian's Treatife of

Dancing,

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Lett.12. feparated into its feveral Portions, tho' the · Earth had funk down with its Weight, and drawn after it the Sea, and the Heaven had mounted aloft with the etherial Fires, yet neither Heaven nor Earth temained unmoved · in their proper Place, nor would the leffer Luminaries give way to the Sun: Some vulgar God would often usurp Saturn's Throne, and any stroling upstart Deity wou'd put himself on the level with old Ocean, and take place of ancient Tethys. Things continued in this uncertain State until Honour and Reverence begot Majesty, who filled Heaven and Earth the Day she was born. Awe and Dread fat down by her, and all the three, being defended by Jove's Thunders from the Attacks of the Titans, have never fince stirred from the Side of k this God, who now rules Supreme, having rightly ranged all the Im-· mortals, and allotted to each their particular

Dignity! In short, to have a just Conception of ancient Jove let us first recollect Zeno's Definition of NATURE, Ignem esse artificiosum ad gignendum progredientem via , that it was

Dancing, and Plutarch's Table-Conversations. Polybymnia was a later Name. Hesiod and the old Grecian Writers make but four Syllables of it.

Affidet illa Jovi: Jovis est fidissima Custos;

Et præstat sine vi Sceptra tremenda Jovi. Ovid. Fastor. V.

"Δθανάτοις διέταζεν όμῶς κὰ ἐπέφραδε τιμάς.

ΗΣΙΟΔ, Θεογον,

Creano de Nat. Deor, Lib, IL

a plastic Fire, ever generating by Rule; and Lett.12. then obey the most philosophical of all the Poets, while he bids us

Look up and view th'immense Expanse of The endless ETHER, in his genial Arms, Clasping the Earth: Him call thou God and

love ". AND now, my Friend! judge of the Propriety of his Defignations and Claim to Dominion, when you have read what the other eminent Author (no minute Philosopher) takes to be one of the highest Steps in the Scale of ' ETHER, fays he, or pure invi-Creation. fible Fire, the most subtile and elastic of all Bodies, feems to pervade and expand itself throughout the whole Universe. If Air be

- the immediate Agent or Instrument in natural
- "Things, it is the pure invisible Fire that is
- the first natural Mover or Spring from whence
- the Air derives its Power. This mighty
- ' AGENT is every where at hand; ready to
- break forth into Action, always restless and in
- motion, actuating and enlivening the whole
- visible Mass, equally fitted to produce and

· Όρας τον ύψε, τονδ' απειρον ΑΙΘΕΡΑ Και γην πέριξ έχουθ' υπραίς έν απαλαις. Τέτον νόμιζε, τόνδ ήγου ΘΕΟΝ. ΕΥΡΙΠΙΔΗΣ. Whence old Ennius has taken his, Adspice hoc Sublime candens, quem invocant omnes IOVEM.

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Lett.12. to destroy, distinguishing the various Stages

of Nature, keeping up the perpetual Round

of Generation and Corruption, pregnant with

Forms which it constantly sends forth and

reforbs; so quick in its Motions, so subtile and penetrating in its Nature, so exten-

five in its Effects, it feems no other than the

vegetative Soul, or vital SPIRIT of the

" World "."

HERE is the true Jupiter, the Source of Generation and Principle of Life, that cælestis, altissima æthereaque Natura, id est, ignea, quæ per se omnia gignat, as Cicero describes it; that heavenly, most high, etherial, that is, igneous Nature, which spontaneous begets all Things, the supposed Parent of Gods and Men. Let us next consider his Juno.

' THE AIR', fays the fame fagacious Au-

thor, is the Receptacle as well as Source of

' all fublunary Forms — the great Mass or

" Chaos which imparts and receives them.

The Atmosphere that furrounds our Earth

contains a Mixture of all the active volatile

· Parts of all Vegetables, Minerals, Fossils and

Animals. Whatever perspires, corrupts or

exhales, impregnates the Air, which being

· acted upon by the folar Fire (here is literally

\* Conjugis in gremium lætæ descendit) pro-

duceth within itself all fort of chemical Operations;

See also the Introduction to Beerhave's Chemistry.

HPA, the Greek Name of June, is but a Transposition of the Letters of "Ang the Air.

Operations; dispensing again those Salts and Lett.12.

Spirits in new Generations which it had re-

ceived from Putrefactions. The AIR there-

' fore is an active Mass of numberless different

' Principles, the general Source of Corruption

' and Generation, in which the Seeds of Things

' feem to lie latent, ready to appear and produce

' their Kind whenever they light on a proper

' Matrix. The whole Atmosphere seems alive.

'There is every where Acid to corrode and

' Seed to engender in this common Seminary

' and Receptacle of all vivifying Principles P.'

SMALL is the Sketch I have here made out of these combined Powers; if you incline to see their Operations acutely investigated, and nobly described in a manly philosophic Language, you may confult the Original from which I have taken it. There you will find the true Foundation of the Marriage made by the Poets between these Kindred-Gods; and a little Reflection upon their feveral Natures will now fecurely lead you thro' the Sequel of the Fable. No wonder if the 'mighty AGENT, pregnant with Forms, that keeps up the Round of Generation,' should affume a thousand different Shapes to accomplish his Ends, and transform himself into the Figures of all the Animals that people the Earth and Sea: and as little, if the active Mass that surrounds our Globe, the AIR, whose wondrous elastic

P Berkeley's SIRIS, §. 137, &c.

Lett.12.elastic Spring produces such Convulsions at the Approach of Fire, should be frequently embroiled with her imperious Mate. The repeated Adulteries of this generative Power, and the perpetual Jarrings between him and his Spoufe will now give no great Scandal; nor when we confider at what Season of the Year the Air is most impregnated with etherial Seed, when it is, that all Nature teems, and every Tribe is prone to Generation, will we wonder at the Cuckow's being the Bird of Juno, carved on the top of her Scepter in Argos; or at Jupiter's transforming himself into this Messenger of the genial Spring, when he first enjoyed his reluctant Queen:

> It Ver, et Venus, et Veneris prænuntius ante Pinnatus graditur Zephyrus vestigia propter?.

As Truth once lighted up shines on every thing around it, the same Thread of Reflection will guide us thro' the Labyrinth of a greater Mystery. For this Matron-Goddess, and Patroness of Marriage, became once a year a pure unspotted Virgin, upon bathing herfelf in a facred Fountain in the Argive Territory: This grand Secret transpired some way from the solemn Initiations into her Mysteries; and the Name of the Spring, Canatho, which produced the miraculous Alteration\*. It has probably been a hot Mineral that acquired new Strength upon the Turn of

T. LUCRET. Lib. V.

<sup>\*</sup> PAUSAN. Corinthiac.

the Year, and perhaps by Ebullition q, or Ex-Lett. 12. halations emitted on a Change of the Temperature of the Air, might be a Mark of the returning Spring, and thereby a Source of Gain to the artful Priest, and a Trap for the credulous People. When the Fountain discoloured with the Ablutions, no doubt, of the Goddess, or feemed to boil in virtue of her bathing, the Air was again in a proper Temper for Generation; Yuno was again become a Virgin, and it was time to perform the annual Solemnity. you fee how Circumstances that seem quite trivial in themselves, and little filly-like Tales come to represent some of the greatest Changes in Nature. They appear mean only when they are not understood; and have therefore a Right either to be studied e're they are contemned, or to use Mr. B \* \* \* \* 's Reply to a Lord-Mayor, who full of his bulky Dignity was answering disdainfully, 'he did not understand him:' Sir, I cannot mend your Understanding. Even the Contradictions that shock us in a curfory Survey of feveral Parts of Mythology evanish upon a stricter Search, and appear not only confistent with Truth, but effential to the Subject. Jupiter is honoured with the Epithet of beneficent, and loaded with that of pernicious -- He is Yove the

יש Canaa fignifies to grow red, muddy; to mix Water with any thing that discolours it: and in Hebrew קנאור Kenah, in pl. אַנְאָּוֹן Kenaoth (Canatho) burning Jealousy, boiling Wrath.

ZEYE σωθήριο. 'Ολοος.

Lett.12. the Deliverer, and Jove the Destroyer. Apollo his Son is the Source of Health and Author of the Plague: he is Apollo the Soother' and Apollo the Tormentor', and as of his Father, so the best and the worst things are said of Apollo. How shall we reconcile these Extremes? By remembering what these Powers represent: By recollecting what the learned last-quoted Author says of Ether or the pure invisible Fire that pervades and expands itself throughout the whole Universe; "that it is equally fitted to produce and to de-"stroy; keeping up the perpetual Round of Ge-"neration and Corruption, pregnant with Forms which it constantly sends forth and resorbs."

As for *Phæbus*,—the Influence of the Sun, and his various Effects both upon human Bodies, and upon all the animal and vegetable Race, nicely account for his jarring Attributes. I will not enter into the detail: Your great Physician has explained the first Part of this Influence in a Treatise worthy of its Author v, which to you who know him, and my Esteem of him, is the highest Commendation in my power to give it: But that this God's musical Capacity, which fell not within the Design of that admirable Work, should produce various, and even clashing Estects; that the same Faculty (the Power of Music) should be the Source of great Pleasure

<sup>\*</sup> ΑΠΟΛΛΩΝ μειλίχι. and Esse quidem Apollinem, sed Tortorem. Sueton. in Augusto.

<sup>\*</sup> De Imperio Solis ac Lunae in corpora humana. R. MEAD, M.D.

and great Pain, is a Speculation too curious to Lett. 12. be flightly passed over. You may conceive of it thus.

A STRAIN of Poetry stretched beyond its due Bounds turns to a Strain of Madness: and that fame foft Vein of native Music, which when the Mind is in its natural State, breathes nothing but Harmony and Love, if raifed to an extravagant unnatural Pitch, racks the lab'ring overburthened Breast, and breaks loose in Rage and foaming Ecstacy. Wild Looks, amazing Postures, Soul-rousing Sounds, commonly ushered the furious dithyrambic Song; and when heightened by Wine and proceffional Worship were as fo many Steps that led to the tortured bacchanal State of toffing and roaring; and, like ravening Wolves or enraged Bears, rending in pieces whatever came in the way: driven to the Defarts and wandering in the Woods, Danger was their Delight, and Mischief their Pastime",

K 3

—— Quæ in nemora, aut quos agor in specus Velox mente novâ?—Ut mihi devio

Rupes et vacuum nemus

Mirari libet! O Naïadum potens
Baccharumque valentium

Proceras manibus vertere Fraxinos

Nil mortale loquar: dulce periculum est

-Sequi DEUM! HORAT. Lib. III. Ode 25.

----Μαινάδες

Χωρέσι δ' ως ΄ όρνιθες ἀρθεῖσαι δρόμω Πεδίων ύπο τάσεις—ώς ε πολέμιοι

Έπεισωεσέσαι, πάνι άνω τε κ κάζω

Διέφερου. ΕΥΡΙΠΙΔ. ΒΑΚΧΑΙ.

This Bacchic Passion is prettily imitated by the Cavalier Marino, in his Sampogna, Idillio III. Arianna.

In

Lett.12. In this woeful State, the beautiful Order, the divine Harmony of the human Breast is defaced, the delicate Economy of the Passions reversed; Dissionance and Torture rack the distorted Soul, and wretched Marsyas, the Rival of Music, (the disorderly Din of the Passions, the wild Shout of Joy, or piercing Yell of Grief\*) is inevitably seized; first whipt by Minerva, the Goddess of Wisdom, and next hung up on a Pine\*, and truly slea'd alive.

OF the Blood that dropped from the rude Musician, sprung the Panisci and Satyrs; half Men, half Goats; great Dancers and Pipers, but with a Strain of their Original, lewd, petulant and mischievous. It was not long however before Apollo repented of his Cruelty: the Passions soon subside; the Mind returns by degrees to its natural harmonious State; and the Strings of his Lyre, which he had thrown away in the bitterness of Remorse, were gathered up

Chi mi spigne, chi mi tira?
Qual Vertigine m' aggira?
O che sogno! o che vaneggio!
Danzar gli arbori quì veggio;
E' pur notte ò mezzodi?
No, ò Sì?—

<sup>\*</sup> So his Name plainly signifies, TITO Marsecha, Marsyha, Marsyas, Vociferatio præ dolore aut gaudio; Exultatio, Luctus: a Syrian Term, as Marsyas is a Syrian Story.

y PAUSAN. Atticis.

<sup>\*</sup> It is an Allusion to his Name, which by the similar Sound would be striking in the original Tale; אָלְישׁרה Merisha, Trabs: Syriac for a Beam.

by the Muses, the mild Powers a of Invention Lett.12. and Measure, who that they might no more be obnoxious to the like Difaster, added the MEZHN or Middle-String: a strange Remedy one would think; but an effectual. It is the Chord that makes Music uniform and sedate; that prevents the ecstatic Leaps, the irregular Bounds, the Diffonance and Disproportion that set the Pasfions in an Uproar, and pour Madness and Misery into the human Soul. The Abuse of modern Music, I mean the confining it to awake or footh the most effeminate Feelings, deprives us almost of any Conception of the ancient Extent and Power of this heart-melting Art. But to a delicate Ear, that Sound can scarce be formed which bears not a relation to some Passion and carries not a Resemblance of some inward Sen-The tender Structure therefore of the Mind can be foonest reached by its corresponding Sounds, and delighted or distracted according to their Combinations.

This is one of those elegant Strokes in the ancient Mythology, little understood, it is true, but so very apposite, and expressive, that under some Apprehension lest you should imagine it contrived or strained, I beg leave to conclude with assuring you, that it is related from the Original without Alteration.

I am, &c.

Vos lene confilium datis, et dato Gaudetis almæ! HORAT. Lib. III. Od. 4.

K 4 LETTER

#### LETTER THIRTEENTH.

TAM just returned from a short Tour I had I long promised to make in  $D^{*****}$ , and find myself doubly in your debt for a couple of Letters.—The kind one by Mr. R \* \* \*brought me welcome Accounts of your growing Health, and very certain Proofs of your Goodhumour. It was put in my hand just as I was going to take horse; and the Hurry of Company that flocks about one in the Country left me not an Hour's Leisure to answer it. Journey would have been every way agreable but for some Remains of the Ill-humour raised in that County by the late Election: Families in opposite Interests carry it so high that, like Rival-Courts, or if you please, Rival-Toasts, a Visiter in one is but coldly received in another.

I WILL frankly confess to you the Vanity (if it be so) of my Wish, that my Friends should like me the better, the longer they know me; and particularly that they should ever find me incapable of so mean a Vice as Flattery, which at once prostitutes Truth and Manhood. In confidence of this Indulgence, I will venture to tell you, that your last Epistle gave me exquisite Pleasure. The just Sentiments of Men and Manners, and that true Taste of Life which with high Delight I perceive to be growing upon

you, will be a constant Fund of Entertainment Lett. 13. to us both. How elegant is every Period of it! and how true! What an honest Indignation it expresses against your vulgar Gentlemen,unfeeling Souls! incapable of Friendship, or of any higher Taste, than Bagatelle et Bruta-' lité!—While at the same time, how amiable the Contrast! The easy, well-bred, generous Man, enjoying the true Relish of Life himself, and imparting like the Sun a Flow of Joy and Contentment to all about him, Well, Mr. \* \* \* I begin to believe it becomes no body fo well as a real Gentleman to be wife: his genteel Manners and polite Language give a Grace to Wifdom itself. They smooth the rugged Paths of Philosophy, unbend the Brow of austere Virtue, lend a new Lustre to Learning, and polish every Talent in Life. Your unaffected Reflections upon the most important Subjects, and under very various Aspects of Things, gave rise to these Sentiments, and confirmed me in the Opinion, that it is not in the retired Hermitage or lonely Cell, we are to look for the most exalting Principles or the noblest Practice. - Worth, Truth, Constancy, Contempt of Death, Improvement of Life, with all the shining Train of genuine No-I find a Gentleman who lives Virtues. much in the World; who has feen, and like SOLOMON, shared in its Joys, can really believe that the Measure of a happy Lot is not the Number of Days or accumulated Years; but

### Letters concerning Mythology.

Lett.13.a Discharge of the Duty of our Station, be it long or transient, with Dignity and Honour.

To such a one we may say with great Propriety,

Fælix, qui potuit rerum cognoscere Causas, Atque metus omnes et inexorabile Fatum Subjecit Pedibus, strepitumque Acherontis avari!

AND now, my Friend, that the worst is past, I feel a pleafing Serenity fucceed the Gloom that for fome Weeks hung over my Mind. now think of T \* \* \* \* without a Sigh; or rather perceive a filent Smile steal upon me at the mention of the agreeable Name; and have a strong Inclination to imitate the Doctor of Derry, who told his Patient, he must not relapse for three Days, until he should return to attend him. You must not have such another Fit until I can persuade myself to be less anxious about you: for I would not undergo the painful Apprehensions, nor live in the restless Agitation that toffed and tortured me during your last Sickness, for any Confideration. It is, I know, infeparable from a real Affection: Quis enim securus amavit? But then a Gentleman of your thorow Good-nature, will certainly out of regard to one who loves you, take every Precaution in your power, not to give him Pain. I am fure this will have weight with you: add to it the Warning you have had from your Constitution, not to trespass against it, nor trust it too far to its supposed Strength. Henceforth let no Per-Lett.13. fuafion, no Company, no Temptation induce you to risque that without which Life and all its Enjoyments are tasteless and burthensome; and in this respect, - Fix your firm Resolve,

Wisdom to wed and pay ber long Arrear.

GREAT Reason has a noble Author to say, that it is Cowardice, meer Cowardice, that deters Men from Virtue and plunges them in Vice, when one round hearty Refolve would rid them of a Train of Miseries. 'Tis of a piece with an uncommon Phrase employed by a just and happy Writer, if there be one in Antiquity, Sapere aude; DARE to be wife. No Habit or Course of Life to which we have been accustomed but requires Courage to throw it off: And yet there is not a Friend or Companion you have, at least none worth keeping, who will like you the worse for being truly temperate. Let him even be a little loose himself, in his inmost Soul he must approve of you, and esteem you the more for being unlike him: For well knows my Friend, there is no necessity to lay afide Pleafantry and Good-humour, in order to affume Temperance and Integrity. We may be as ferene, nay as gay as we please; and have much better Reason to be so, when once we have come to contemn Vice, and all the flavish Crew of Fears, Remorfes, endless Pursuits and infatiate Cravings that attend her.

Lett.13.true, the utterly Abandoned, the refolutely Wicked will look upon you as a Man of another Party, and turn your Conduct into Ridicule if they can. But would you wish for their Approbation?—for their Applause—whose Friendships are Leagues in Wickedness, only cemented by fimilar Lewdness? To pity the Persons of the Vicious, and affift them even in the Ills which their Follies have brought upon them is one of the first Lessons of Virtue and Dictates of Humanity. Are we therefore to love, esteem, or keep them company? Are we to behave to them as we would to Men exempt from their Faults and adorned with the opposite Virtues? Such a one is a fad worthless Fellow, without Morals or Conduct: you can trust him with nothing.- 'But, faid a noble Person of your Acquaintance, he is a shrewd witty Dog, and very entertaining; I'll fend and have him here while I stay in the Country. Mr. B \* \* \* \* ' my Neighbour is a knowing accomplished

Gentleman; but he is devilifhly fober, and

' looks fo stay'd and speaks so accurate that

' I cannot bear him. Here John! Take a

' Horse, and ride quickly over to F.....m,

and tell Will Waggish that I expect him here to spend the Week with me; and defire

the Servants, if Mr. B \* \* \* should call

' To-day or To-morrow, to tell him that I

' a'nt at home.—I'm gone a visiting, d'ye

' hear? and don't know when I return.'.....

INATTEN-

INATTENTIVE People, especially the mis-Lett.13. called Men of Pleasure (the meerest Drudges of the human Race) by living some time in this way, come at last to think every Thing decent and lawful that suits their Inclinations: While they are in a Career of Diversions, they really look upon Honour, Integrity, and Virtue as empty insignificant Sounds.

Virtutem Verba putant, ut Lucum Ligna-

So indeed they are to those who have no Feeling of the Things; fuch Persons receive much the fame Benefit from all that can be faid in Commendation of Worth and Wisdom, as the late ferene Dauphin of France did from all the elaborate Editions of the Classics published for his To them I would only recommend to go more thorowly to work, and if the Joys they pursue be genuine, to devote themselves wholly to them. They are but puny starveling Rakes in comparison of some of their Predecessors. I remember to have read of a celebrated Debauchee among the Ancients, the Business of whose Day it was, to get drunk at Night. This wife and ingenious Person (for so to be fure he thought himself) prepared for the Evening Campaign with great Address and Affiduity. He flept long, eat delicately, rubbed, bathed, aired and walked, just as much as would best fit him for the dear Fatigue of being drunk. When that grand Point was attained, like a

Man

Lett.13. Man of Spirit, who had acted his Part with Dignity, and fully reached the Purpose of Life, he ordered his Servants every Evening to lay him on a magnificent Couch, and carry him in procession with decent Funeral-Pomp from his Salon thro' a Suite of Rooms to his Bedchamber, calling out triumphantly all the way, Bebioke ---Bebioke, He bath lived, he hath lived; the Form of Funeral Service for the Dead.

SERIOUSLY, my Friend, Intemperance, or Vice of any Species is but a fickly inconfistent Thing; and we are obliged to make great Allowances to be able to bear with it. You hate the whole, and you both hate and contemn the half-Knave: a Man who falfifies his Word, who eludes his Promifes, shuffles in his Anfwers, or fwerves in his Dealings, draws your Aversion; and most justly. But why hate by halves?-why cenfure one Vice feverely and connive at another? Be confistent in your Judgement and Liking: Love not the private eafy Companion in the public mercenary Traitor; nor approve the pretended Patriot, be he ever fo flaming, in the private immoral Profligate a. I do not fay that what is good in a vicious Character is not to be approved; nor deny but that the same Character may in different respects be virtuous

<sup>&</sup>lt;sup>a</sup> It was an Ordinance in the admirable Constitution of Sparta, when any Person notoriously vicious made a wholesome Proposal to the Public, that some Man of known Probity should mount the Rostrum, and repeat the same Proposal, that it might pass into a Decree and be enacted in his Name.

virtuous and vicious; much less do I embrace Lett. 13. the Stoical Paradox, that all Vices are equally pernicious and criminal: But I lay it down as a facred Maxim, That every Man is wretched in proportion to his Vices; and affirm the noblest Ornament of a young generous Mind, and the furest Source of Pleasure, Profit and Reputation, in Life, to be an unreferved Acceptance of Take the lovely Guest but once VIRTUE. into your Bosom, resolve strictly and steadily to follow her Dictates, she will diffuse a Joy and Serenity thro' your Soul, a Confidence and Courage thro' your Speech and Conduct, fuch as no corrupt Heart ever felt, or guilty Hand put in This respects the important Parts of execution. Life; as to the pleasant, they follow their Betters. The fweetest Ingredient in Mirth is Innocence; it heightens and refines the Humour, and doubles the Relish of every Enjoyment. I have feen many bad Men brutally merry; but never one of them quite open, eafy, and unchecked in his Mirth. That absolute Serenity, that supreme Ease is the fole Gift of VIRTUE. To her Chosen alone, she gives to taste Gayety and Pleasure unmixed; to drink of the pure Stream that flows spontaneous from conscious Worth, and Beneficence to Men: To all others it is dashed and imbittered in proportion to the Crookedness of their Minds, Inhumanity of their Tempers, and Intemperance of their Lives.

Lett.13. SHALL I wrong you in supposing you apprehensive of such a strict Resolution, as if it would lead you into thorny Paths, or confine you to a narrow Track, full of Scruples and Peevishness? Trust me, it will not. On the contrary, Wisdom's Ways are Ways of Pleasantness, and all her Paths are Peace. The peculiar Felicity of fuch a Temper of Mind, owing beyond controverfy to our divine original Frame, is the Simplicity of its Directory. You need no intricate Systems, nor abstruse ambiguous Rules to lead you the Road of Happiness: One plain Principle will prove an unerring Guide in this flow'ry Path, for ever strew'd with fresh Contentment and unrepented Pleasure. Would you be exempt from Uneafiness; Do no one thing you know, or but suspect to be wrong. Would you enjoy the purest Pleasure; Do every thing in your power you are convinced is right b. A little Attention to the inward Monitor we lamely call Conscience, will discover him to be your best Friend, faithful and true; fond and forward to do good, while he must be dragged reluctant even to doubtful Evil: for to approve of it open and undifguifed, neither the Songs of the Sirens could ever allure, nor the Tortures of Tyrants ever compel him. No fooner does the Species of any Conduct, or Idea

<sup>· -</sup> σάντων δε μάλις αιχύνεο σαυτον.

of any one Action strike upon the Understand-Lett. 13. ing, than it is immediately remitted to this incorrupt Judge, who transmits it to the Will brightened with his Approbation or blackened with his Dislike; and if the inward Oeconomy be found, it is put in execution as good, or rejected as base, according to the Mark of his Sovereign Controul. Deceived he may be in particular Instances, when Falsehood is presented to him in the Garb of Truth; but bribed or biaffed he never can, from the general Rectitude of his Intention, fingly to promote the Welfare of Men, by affuring them, nay by making them feel that their Happiness depends upon their acquitting themselves fully and fairly of the Duties of Humanity. How often have you heard it said of a private Gentleman, He wou'd not do an ill thing for the World? Glorious Character! and I hope more frequent than is commonly believed \*---a Character to be courted, or to fay it better deserved by every Man who wishes to live happily; and to taste genuine Pleafure.

Cou'd my Friend now take one other Step with me? I know he can and fain wou'd I affure

<sup>\*</sup> Lasciando i Precetti di tanti savi Filosofi, diremo in poche Parole, bastar ch' uno sia, come si dice, Huomo da bene; che in questo si comprende la Prudenza, Bontà, Fortezza e Temperanza d'animo, e tutte le altre condizioni che ad honorato Nome convengono: ed lo stimo quel solo esser vero Filosofo morale, che vuol esser buono; ed à cio gli bisognano pochi altri Precetti che tal Volontà. Cortegiano del C. B. Castiglione.

Lett.13. affure myself He will. If the Happiness of our Lives depend upon our Obedience to this Home-Cenfor lodged in every Man's Breast, it must needs increase in proportion to our Attention to his Dictates, and diminish according to our Negligence. What a Thought is there? what a Fund of uncloying Pleasure pointed out to a noble Youth in the Bloom of Life, as yet untainted with Vice and fond of real Fame? To live without Remorfe, in blifsful Ignorance of inward Pangs, we must do no one thing we but suspect to be wrong; to be truly happy, we must do whatever we believe to be right: But wou'd you exalt and refine this Happiness, you must be at pains to examine what is right, and at pains to put it in Execution d. Startle not at the word; for in exact proportion to your Pains will be your Pleasure. In the ordinary Occurrences of Life, fuch a Conduct will procure you Peace and Plenty at home, and Respect and Confidence abroad; but in public Stations it leads to the highest pitch of human Felicity, and puts the Man who honeftly aims at it in the direct Road to Heroism and Immortality.

Look around you, my Friend, and observe, whether the happiest (I do not say the richest) be not at the same time the best and wisest of your Acquaintance? while you can scarce meet

a

α Τέτο ἐς-ὶ τὸ ἄιλιου τοῖς ἀνθρώποις πάνλων τῶν κακῶν, τὸ τὰς προλήθεις τὰς κοινὰς μη δίναθαι ἐΦαρμόζειν τῶις ἐπὶ μέρες. Αρρίαν, ἐις ΕΠΙΚΤ, Βιβ, γ. §. κθ.

a Wretch who has not been made so by Vice or Lett. 13. Folly; it is finely said by our old English Satirist.

# Much wo worth the Manthat misculeth his Lowitte,

A Mifrule, that affects the Offender himself in the first Place, and but consequentially those who are connected with him. Such a Person, we fay, is lost to all Sense of Honour or Shame. Think a little what may be the Meaning of that Expression. Is it not, that by a Course of Immorality he has vitiated his natural Perceptions of Right and Wrong, and dulled his Tafte of Beauty and Virtue? This we commonly call, in a strong Metaphor, a feared Conscience, because it is callous and unfeeling; and then, the inward Monitor loses a great Part of his Power; his Voice becomes faint, and his Dictates feeble; tho' it rarely happens that he is fo intirely perverted but that he rouses at Intervals, and speaks in a Tone that makes his Tyrant tremble. But he is much oftner cheated, than born down; as when our moral Rectitude is misguided, a false Species of Good passed upon us instead of the true, and the deluded Fancy taught to fubflitute some perverse partial End in which to place its Happiness, instead of the free Exercise of its native Faculties in doing good. This is done by the Excess sometimes of one Passion, and some-

L 2 times

E VISION of Pierce Plowman.

Lett.13. times of another: Love, Ambition, Envy and Avarice take their turns in the fucceeding Stages of Life, and prefent us with their Favourites in imposing Lights; which—no sooner vanish, than the Objects appear in their genuine Colours, and this upright Censor revokes his Approbation.

But the grand Sorceress, fly Superstition, approaches with an Air of Sanctity, and hoodwinks unhappy Men, not for any one Period as the other Passions, but alas! for Life. Enforced and hampered by the Soul, as our comic Poet says, they look at things only thro' the magic Glass which the Enchantress holds up to them, and start amazed when presented to them undisguised. Thro' it they see Nature reversed, the World turned upside down, and curse the

Creation to oblige its Author.

You, my Friend, are in little hazard of this gloomy Goblin: You know that Virtue, when genuine and fincere, gives a Dignity to human Nature; and can believe the noblest Genius of Antiquity when he scruples not to affirm That the Breast of a Man, adorned with Justice, Humanity, and Regard to the Laws, is the most august Temple that can be reared to God. It is from Syrens of softer Aspect and sweeter Voice, you have more to fear, tho' you have lately had a sufficient Discovery of their hidden Deformities. You have had a View of their nether Parts, and feen that the fair Face and alluring Song only serve

ferve to conceal the devouring Monster. Wou'd Lett.13. you effectually avoid them ?-Betake yourfelf to Knowledge, Virtue, and the Duties of a MAN: ' For when the all-wife Creator had formed the two Contraries, Pleasure and Pain, he found it impossible to reconcile the implacable Enmity sublisting between their opposite Natures: - but as there was likewise a Neces-' fity that they should at times occupy one and ' the same Subject, he blended their Extremities, and joined them fo inseparably, that the one is ' never found in any great degree without the other. One fole Species of Joy escaped the ' fatal Tye, to wit the Pleasures of the Under-' flanding or contemplative Delight. She alone ' stretched herself beyond the Extremity of ' Pain, and leaving all her Sister Pleasures to ' wander with their grievous Affociate on the ' Sides of Mount Olympus, (where the clear ' Sky is oft o'ercast) she mounted to the Top, where she basks serene in ambient Light, ever-streaming in perpetual Day.'

I am, &c.

## LETTER FOURTEENTH.

I SINCERELY congratulate your Return to Study and Retirement in so easy Circumstances and delicious a Situation: tho' I cou'd not chuse but smile, at the Change of your Sentiments along with your Practice. You not only read the old Stories of the Heathen Gods with pleasure, but are become a Judge of their Propriety; and I am taken to task for departing from the Standard of ancient Orthodoxy, the Writings of Homer, in making Pan to spring immediately from Chaos, while, according to the inspired Poet, he was the Son of Mercury and Grand-son of Yove.

The Charge, I must acknowledge, is just: But with all due Submission to the Poet's Pretensions to Inspiration I can not admit his Writings to be the sole Standard, or even the purest Source of primitive Mythology. The ancient Bards who first went down to Egypt from Greece, have, in my opinion, a preferable Claim; and to the Fragments of their Compositions, and especially to the Orphic Hymns, I wou'd at any time appeal from Homer in a Point of mystical

Theology.

From HOMER! say you, the Prince of the Poets—the Father of Science—the Interpreter of the Gods—and Instructor of Men!—

Be not furprized; I confess my Opinion is un-Lett. 14. common, and must appear highly heretical to a young Convert, zealous for the authentic Canon. the Basis of his mythical Creed. But Tradition and Truth, you'll allow, are not always of a Side: else you and I, like our docile Ancestors. had been paying Peter's Pence, procuring Maffes. to escape Purgatory or making Pilgrimages to St. Thomas a Becket: Nor would I have ventured on fo ticklish an Affertion, had I not believed it capable of the clearest Evidence. first, the Practice of the ancient Devotion in the heathen Church was not always favourable to our admired Poet. An accurate Writer, well versed in the old Divinity; but moderate, like a low-church Man, gives a formal decifive Teftimony upon this Point. It is Paufanias I mean, in whom we see a lively Instance of a Man of very good Sense and great Learning being a true Believer in the Religion of his Country. 'The 'Thracian Orpheus, fays he, was represented on Mount Helicon with TEAETH, (Initia-' tion or Religion) by his Side, and the wild Beafts of the Woods, some in marble, some in Bronze, standing around him. His Hymns\*

<sup>\*</sup> The Hymns which we now have under the Name of Orpheus are the very fame which were revered by the ancient Greeks and used in their folemn Worship. Here is a convincing Proof of that important Point. In the first Speech of Demosthenes against Aristogiton in a Cause where Precedent was not favourable, Let us, says the Orator, overlooking all Custom or Wont, judge righteous Judgment: let us reverence Eunomia that loves Equity and preserves States; and severe inexorable AIKH

Lett.14. are known by those who have studied the Poets to be both short, and few in Number.

The Lycomides, an Athenian Family dedi-

cated to facred Music, have them all by heart,

and fing them at their folemn Mysteries.

Figure They are but of the fecond Class for Elegance,

being far out-done by Homer's in that respect. But our RELIGION has adopted the Hymns of

' Orpheus, and has not done the fame Honour

to the Hymns of Homer \*.' For what reafon, pray, but that the former contained a founder Doctrine and more orthodox Divinity than could be compensated by Flights of Fancy or Smoothness of Verse? 'Tis not therefore without ground that I beg your Poet's pardon, and prefer the Testimony of a more ancient

(RIGHT) whom Orpheus, our Instructor in the most holy Rites, places by the Throne of Jove, inspecting the Affairs of Men (a). Let each of us imagine her piercing Eye is now upon s us, and think and vote so as not to dishonour Her from whom

every Judge has his Name.'

Compare this with Orpheus' Hymn to AIKH or RIGHT.

Fair Justice' far-reflecting Eye I sing; Who plac'd beside the Throne of Heaven's King, Inspects the Life of all the Tribes of Men (b).

And you cannot doubt but that the Hymn referred to by Demosthenes, is the same you have in your Hand.

(2) — την απαράιτε ου η σεμυνο ΔΙΚΗΝ, ην ο τας αγιωτάτας ήμιν τελετάς καλαδείξας 'ΟΡΦΕΥΣ σαρά του τέ Δι Τρόνου Φησί καθημένην, πάντα τὰ τῶν ἀνθρώπων εφοράν. ΔΗΜΟΣΘ. κατ. Αρισογ. α.

(b) \*Ομμα ΔΙΚΗΣ μέλπω, παλιδερκέος αγλαόμορΦε "H x Znuos avaxlo imi Spovov ispoviZes Ουρανό θεν καθορώσα βίου θυητών πυλυφύλων. ΌΡΦΕΩΣ ΎΜΝ, ἐις ΔΙΚΗΝ.

<sup>\*</sup> BOEOTIC.

Bard, PRONAPIDES, who passed for his Master, Lett. 14. and who in his Poem inscribed the FIRST WORLD, or primary State of the Universe, plainly says, That PAN, with his three Sisters the Fates were born at one Birth, not of Mercury, but of Demogorgon, the thinking active Genius that set the mighty Mass on work, and produced every thing out of primigenial Chaos.

THE other venerable Author of their religious System, the old Man of Ascra, who so piously fung the Births and Kindred of the Gods, is accused by a knowing Divine in their way, of having corrupted the ancient Theology; and of having in particular perverted the Doctrine of Saturn the primeval God, by adding fabulous Circumstances of his own to the authentic Doctrine of his Ancestors. And in effect, the more we confider the Fragments of the very early Poets, the more we shall be convinced of the Corruption of the original instructive Mythology into a gross Legend of imaginary Persons, without Morals or Meaning. ancient Hymns, fung in the Temples, were the most genuine Pieces of Theology. I say the ancient; for the modern were foon modelled according to the depraved Belief of the Country; as the unlucky Poet who drew a Sarcasm upon himself, by addressing Diana with the Epithets of Augrasa! postasa! marrasa 1! which by the by, if taken cum grano salis (as a Scots Divine faid

Lett.14. said in explaining a Mystery) is no ill Description of her Qualities or Effects b. The Ridicule that lies against it flows only from that common but delusive Rule of judging of divine things by a buman Standard: whereas it is principally here that Mr. Bays's Maxim takes place, When you tye up Spirits and People in the Clouds to speak plain, you spoil all. Some such thing as this, I take your Author to have meant, when we are told, 'That the monstrous Stories con-' cerning the Birth and Actions of the Gods, were certainly understood by the first Grecian ' Sages, who brought them from Egypt; but ' that afterwards, falling into the Hands of ' Men of warm Fancies, who thought they ' might invent as well as their Masters, there ' were many traditional Stories tacked to the

'former, fometimes untowardly enough, and fometimes fo as to make a tolerable Piece of the *literal* Relation, but confounding when applied to the *Allegory*.' And in another place diffinguishing Muchology into natural

place, distinguishing Mythology into natural and artificial, he points at the same Source of Corruption; That while a Poet is intent upon

' his Composure, the first is apt to run away with the Story, and confound its own Off-

o In the Battle of the Gods, ILIAD XXI, Diana is reproach'd by Juno with being no Match for a Goddess, Since Jove had only appointed her to be the Scourge of Women, with Power to kill them at her pleasure.

---- επεί σε λέουλα γυναιξίν, Ζεὺς Θηνε, η έδωκε κατακτάμεν ην κ'εθέληθα. Ἰλιαδ. Φ.

ENQUIRY pag. 50. 2d. Edit.

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fpring, the Systematic Mythology: whence Lett. 14.

fpring clashing Circumstances, Inconsistency in

· Facts, and impenetrable Obscurity in the

4 Meaning of the Allegory d.'

I confess I cannot help thinking, that instead of being improved, Mythology was spoilt when intermixed with History and buman Persons: A Mixture that threw it off its Hinge; and from explaining Nature and instructing Men, made it a Rhapfody of inexplicable Wonders. With graceful Propriety it may be applied to human Transactions, when the Subject of the Narration will bear the Ambages et Deorum Ministeria \*; but it can never admit particular Persons, as Parts of its original Composition. Whenever they are introduced, the Story becomes a meer unmeaning Fable, and no Mythology. Nay the fewer of its own genuine Phantoms that are employ'd, the better; and the fimpler the Tale, the more elegant the Application. The learned Antiquary lately mentioned, Pausanias, in his Description of the Territory of ELIS lets us know there was an Altar erected there to an extraordinary Deity, KAIPOS; (We wou'd call him Opportunity) and that there was an ancient Hymn fung at his Sacrifices, which celebrated the God as the very youngest of all Saturn's Children: A plain Panegyric! and yet pregnant with

d Ibid. page 213.

<sup>\*</sup> Poetical Machinery, and Interpolition of the Gobs.

Lett.14. with instructive Allegory. It contains all the Doctrine, which the later Greeks and Romans operosely painted in their Occasio, standing on a Globe, with Wings at her Feet, bald behind, and her Fore-top playing in the Wind; and all the Moderns have moralized concerning the Shortness of Life, the Improvement of Time

and happy Conjunctures.

In the same manner, Venus is beautifully said both by the grave and gay among the Ancients to have in her Retinue, the ardent amorous Boy, the Sister Graces in loose Attire, Aglaia, Thalia and Euphrosyne; to be attended by Youth, a wayward Thing without her; and her whole Train to be conducted by Mercury the God of Eloquence, and Pitho the Goddess of Persuasion; and so far is extremely intelligible: But when she is made to be in love with Adonis, (if a human Creature be meant, as I believe is not) or married to Anchises, and made the Mother of a Mortal, she is quite out

Horat. Carm. Lib. I. Ode 30.

ε Ευχόμεν τη ΑΦΡΟΔΙΤΗ τὰς Μέσας παρείναι κ) συνεργείν — κ) γὰρ οἱ παλαιοὶ τη ΑΦροδίτη τὸν ΈΡ-ΜΗΝ συνκαθίδρυσαν, ως της περὶ τὸν Γάμον ηδονής μάλις α λόγε δεομένης την τε ΠΕΙΘΩ κ) τὰς ΧΑΡΙΤΑΣ, ἵνα πέιθουλες διαπράτλωνται ἀλλήλων ἄ βούλονται, μη μαχόμενοι μηδε Φιλονεικοῦνλες. ΠΛΟΥΤΑΡΧ Γαμ. Παραγ.

f Fervidus tecum Puer, et folutis Gratiæ zonis, properentque Nymphæ; Et parum comis fine te, Juventus, Mercuriufque.

<sup>8</sup> To be bright, blooming and gay.

out of my Sight—: if it be not a pretty way Lett. 14. of faying the Hero was a Bastard; and that Anchises, while looking after his Cattle on Mount Ida had met with a straying Nymph, by whom he had the pious Founder of the Roman State.

'The most ancient Theology, says Plutarch, both of the Greeks and Barbarians, was

anatural Philosophy involved in Fables, that

figuratively and mystically unveiled the Truth to the Learned,—as appears from the

Poems of Orpheus, the Egyptian Rites, and

' Phrygian Traditions 8.' A Maxim that if kept in mind will at once enable you to diffinguish the pure primitive Doctrine from later Inventions, and shew you the reason why I am so fond of the Fragments of the Sages, as to prefer them to the most laboured Productions of their Succeffors: If you will keep my Secret, I will own to you that I cou'd have listened to old Pampho finging of mighty Jove, (or the vital vegetative Power that fructifies the Earth) ' as wrapt in Dung, of Horses and of Mules,' with as much pleasure as to Homer, who is said by your Author or fomebody he quotes, to have refined upon this gross Idea, and more elegantly and unmeaningly to have made his Jupiter ' brandish the Thunders and compel the " Clouds."

Of

ε Περί των έν Πλαζαιαϊς ΔΑΙΔΑ΄ ΛΩΝ.

Of the twelve great Gods, the greatest, Lett.14. according to the Egyptians, was PAN or the Universe, to whom the highest Honours were paid. Next to him flood Latona or Night: Vulcan was next in Dignity; and then Ifis and Ofiris, with Orus, or Light, their Son. is, in western Language, That the Universe, comprehending Nature and all her Powers, lay o'erwhelmed in Darkness, until the igneous vivifying Spirit broke loofe, and dispelled the Shade that for eternal Ages had been brooding over it: That then the Sun and the Moon shone forth, Parents of Light, prefiding over the Generation of Animals, the Vegetation of Plants, and the Government of the Whole. Instead of this. PAN with the later Poets is the Son of Mercury and Penelope, -Vulcan of Jupiter and Juno; and Latona a fine-haired Lady who brought forth Apollo and Diana in Delos or the Ortygian Isle! 'Twas not without reason that Alexander the Rhetorician accused Hesiod of having play'd the Plagiary and 'both ' plundered and spoilt Orpheus's Theogony h.'

But happy, my Friend! is the Doctrine that depends upon Allegory; and thrice happy if to that Allegory it join a ductile fort of Mystery that shields it from Absurdities, and affords proper Solutions to its docile Professors! They need not be alarmed at seeming Contradictions:

The

<sup>-</sup>h την 'Ορφέως υποκλέψας - η παραφθείρας Θεογουιάν. παρά Τζέτζην.

The Regions of Fable are wide and fertile: Lett.14 They refemble Rabelais's Iron-work Island, where Swords grew from the Trees, and Scabbards forung like Mushrooms from the Earth; but fo exactly under them, that every ripe Sword fell precisely into its own Scabbard without missing it an hair-breadth. PAN, if he cannot in one Sense, he may still in another be the Son of Mercury, if as Cicero fays, the first God who bore that Name was not the Inventor of Speech or Patron of Merchants; but the Offfpring of Uranus and Phanes, or which is the felf-same thing of Celus and Die. The Reprefentations of old Hermes i, liker the God of Lampfacus than the chafte Power of Eloquence, belong to this ancient Descent; according to which the Steps of Creation will be in this Succession. From hoary Chaos sprang Ether and Light, and from them arose Order and the Power of Generation. This Power was put in action by the fight of Proferpine, and produced PAN or the Universe. Nor does Mercury's common Pedigree differ widely from this Genealogy, while he is called the Son of Jupiter and Maia k; - which is as much as to fay, ' That the Order and Contrivance appearing in every part of this vast Frame, and the Power of continuing it by Succeffive Generation is ' the

i ορθα έχων τα αιδοΐα. ΗΡΟΔΟΤ. Εθερπ.

k From μάω cupio, perquiro: It came afterwards to fignify a Midwife.

Lett.14. the Child of Ether the Principle of Life and of Maia, Search or Defire.

Thus you fee what kind of Persons made up the System of the pure primitive Mythology, and that as foon as History and Historical Persons began to mix with it, so soon it began to be corrupted. Indeed, when any Adventure happening to a human Person, or any fingular Quality of that Person is mythologically narrated, it is then properly applied, and not corrupted: when, for example, the Fortunes of Ulysses are always governed by Minerva; or his Fatherin-Law's Genius for Stratagem, Thieving and Equivocation is afcribed to Mercury, who had adorned his Favourite Autolycus with his own Talents; in all fuch cases the Art is happily enough employ'd, tho' still on inferior Subjects. How foon it came to be debased is hard to ascertain. I believe as soon as it was misunderflood; and that must have been very early. The grand and general Source of Confusion in ancient Theology is the fame that perverts a much purer at this Day, the Stupidity and Superstition of the blind and credulous Vulgar, always apt to take Representations for Things, as we see daily happen in Popish Countries. had arrived at fuch a pitch before the Age even of Heraclitus, that speaking of their ordinary Worship, he exclaims against the gross Abuses introduced in it. 'The common People, fays he, pray to these same Statues just as if one

was

was to talk to the Walls of a House, Lett. 14.

knowing nothing about the Gods or Heroes,

who or what they are, to whom they are

praying 1.' And in whatever City or State the common People had the supreme Power, as in many of the *Grecian* popular Governments, it was suspicious not to be of their Opinion, and unsafe to endeavour to rectify it.

THE fecond Source of Corruption was more particular, and flow'd from the Origin of their Religion, and the Method in which it was planted among them. The ignorant Tribes of the rude Greeks received the first Notices of Gods, and crude Ideas of their Worship, from politer People indeed, but whose Language they did not perfectly understand, and consequently could not conceive with great Exactness what their civilized Masters thought concerning their feveral Deities and different Modes of Devotion. Thus the Assyrians and Phenicians were taught by the Egyptians, the Greeks by the Egyptians and Phenicians in the first instance. and at fecond hand by Thracians and Pelasgi. and taught the Romans in their turn. No wonder then there should be Mistakes in Matters fo mysterious, and made more so by the abstruse symbolical manner of treating them.

M Even

ΗΡΑΚΛΕΙΤ. σαρ' 'Οριγεν. καλά Κελσ.

<sup>1</sup> Καὶ τοῖς 'Αγάλμασι τεθέοισι ἔυχουται, ΄οποῖου ἔι τις τοῖσι δομοίσι λεσχηνεύοιτο, ἔ τι Γινώτκων Θεώς ἐδ΄ ἤρωας ὅτινες ἐισί.

Lett. 14. Even in the after-intercourse of these Nations. when Commerce or Conquest had made them mutually acquainted, and their respective Religions were established in their several Countries. upon finding any Enfign or Attribute belonging to their domestic Deity ascribed to a foreign God, they immediately concluded it to be one and the same Numen: Or if they found a Rite of Worship, or solemn Sacrifice peculiar to their God at home, offered to another abroad, they never scrupled to identify the Divinity; as the ingenious Plutarch pleasantly imagined the Yews to have worshipped Bacchus, from their using the Figure of a Vine, and the Name of Levi, ( Asúi) which he mistook for one of the Bacchanal Cries \*.

> THE first Poets were at the same time Philofophers: The latter was their proper Character, to which they made the other fubservient, and used it as a Tool to convey their Instructions to Men. The fecond Race were mere Poets, who meant rather to amuse than instruct, and therefore felected the most striking Tales for the Entertainment of their Audience, and dwelt upon the most wondrous Circumstances of these Tales, with little regard to the Truth of the original Doctrine, or Justness of the Application. Corruption enfued in endless Deviations from the Intention of the first Sages, and by degrees, a total Oblivion of the Meaning of the Allegory. This the grand Critic feems to have had in view,

<sup>\*</sup> TABLE-TALK, Book IV.

view, while he complains of the Grecian Poets, Lett. 14. as having only meant to gain Belief to themfelves, and impress on their Audience an Opinion of the Truth of their Doctrines :- careless what became of Posterity, and therefore at no pains to give Reasons for their Affertions. Upon the Question, 'If all Things be produced by the fame CAUSE, why fome are mortal and perishing; and others, like the Heaven and heavenly Bodies, everlasting and permae nent? These Ancients, says he, having made the Principles of Being Gods, and all Things to have been produced by them, Whatever, faid they, drank Nectar or tasted Ambrosia became immortal, and whatever tasted not this life-giving etherial Food became subject to Death. Now it is plain, that tho' they may have used Terms well known to themselves in delivering the Doctrine of these Causes, yet ' they are unintelligible to us: For if it was only 6 to footh the Minds of their Hearers that they brought their Nectar and Ambrofia in play, then they are no real Causes of Immortality and continued Existence: But if they give them as real Causes as we understand them How can any thing be immortal or eternal that stands in need of Food to support it? You have heard too much of the Rife of Things, and Creation of the World, not to M 2 conceive

m Melà τὰ Φυσικ. Bic. β. § δ. See the Rife of the Fable in the Derivation of

See the Rise of the Fable in the Derivation of the Terms above.
Page 87. (b)

Lett. 14, conceive what he means by the antient Poets having made Gods of the Principles of Being: But that these were their only Gods, is what I will now prove to you from a more exalted Strain of the same Philosophy. After a sublime Description of God as the living, everlasting, best of Beings, and of the Motion of the Heavens, and Disposition of the Orbits of the Planets, he infers the Heaven to be ONE, fince its eternal Mover is but one: 'But, continues he, there ' has been handed down to Posterity from the · first Sages and Philosophers, a Doctrine left in ' the Form of a Fable, "That these Heavenly " Bodies themselves are Gods, -and that the " Deity contains the whole Nature of things." As for the remaining Parts of our Theology. ' 'tis thought they were added for better per-' fuading the Multitude, and for their Useful-' ness in promoting Obedience to the Laws, and ' the good of the People. 'Twas for this the ' Gods have been faid to be of human Shape, or to refemble fome certain Animals, with other Legends confequential thereupon, and conducive to the Purpofes above mentioned: From which ADDITIONS, if any one will ' feparate the original Principle, and take only this, That the Ancients thought the primary · Substances of Things to be Gods, he will both be induced to believe that they spoke divinely upon the Subject; and according to the com-

' mon Fate (as every Science and Art is at first

invented and perfected as far as possible, butLett.14.

afterwards corrupted and lost) that these O-

' pinions of the Ancients have in the fame

manner, like so many broken Reliques, reached our Times: And this is all we can say concer-

' ning our religious national Doctrines, or those

of their first Inventers who published them

to Men n'

Much more could he have said, had he thought it proper to expatiate upon the Abuses introduced among the several Nations of Greece: But there is a peculiar Beauty in the Caution and Tenderness with which he touches the public Religion of his Country. He says enough to let Men of Sense see that he well understood the Purity of its philosophical Origin, which he proceeds so far as to call divine, and yet at one discriminating Blow (softned by a fort of Apology) he cuts off the whole Train of insignificant Deities and ridiculous Rites, which the Superstition of After-ages had entailed upon the primitive Theology.

His Master, the Honour of Antiquity, proceeds with yet greater Circumspection: And because the Regulation he has made of Religion in his Commonwealth, and the Opinion he delivers as the Reason of it, are two strong Instances how much the primitive Mythology was then corrupted, I will conclude this long Epistle

with a distinct Account of both.

M 3

WITH

В Мета та Фоли. В. в. А.

Lett.14. WITH respect to the first, he enacts it as a Law. That the current Traditions about the Gods · shou'd neither be talked of in private, nor ever mentioned in public: But shou'd any one's Conscience be so tender as to think he could not abstain from rehearing them without Impiety, in that case it shou'd be done; but only on certain folemn Days, and after offer-' ing a great and expensive Sacrifice.' Reason he affigns for this Statute is, 'That the explaining and reconciling these Traditions is a Work of immense Labour and Difficulty, and unhappy is the Man who engages in it. From the Law it appears, that the Doctrines originally taught concerning the Rife of the Universe and Powers of its Parts were no longer generally understood; else they had never made fuch impious Impressions on Peoples Minds as to oblige a humane Lawgiver to contrive a Method by which (without absolutely condemning or abrogating the national received Faith) they wou'd feldom or never come to their Ears: That therefore the Vulgar believed the castrating of Celus, the dethroning of Saturn, the Rebellion against Jove, his Wars, Adulteries and Difasters litterally; took the Gods to be real human-like Persons, tho' of immortal Nature, and were accordingly affected by their Example. From the Reason of the Law it is evident, that the Traditions concerning the Gods were now become inconfistent, thro' the numberless Things added

added to the fimple Doctrine just mentioned by Lett. 14. Aristotle of the primary Substances of Things being only Gods; infomuch that after infinite Labour it was no longer possible to explain and adjust them: Neither was it safe for any Man to attempt it, if he did not fall in with the prevailing Opinions. Mythology must have been very corrupt, when it extorted from fo cautious a Writer, 'That it scarcely deserved a serious ' Consideration '.' But hardly durst he have ventured fo far, had he been either an Athenian born, or had his great Pupil, and Antipater his Succeffor (with whom the Philosopher was extremely gracious) less overaw'd that giddy State.

As for the Roman Mythology, their Poets carried it still a Step farther from the Original. and made it for the most part merely legendary; that is, compiled from the traditional Tales of the Greeks, without once confidering their Relation to the Subject. Not but that they had a real Mythology of their own, rude indeed, and fimple like the Age in which it rose, confisting mostly of rural Deities, Faunus and Silvanus, Pales and Pomona, Janus and Tellus, and fuch like: Their other Gods they had from Asia and Greece, and their Rites principally from Hetruria: But their politer Poets write entirely in conformity with the modern Grecian Learning. M 4

° 'Αλλά περὶ μέν των μυθικώς σοφιζομένων ουκ άξιον. MET à o wouding oxomein. Μετα τα. Φ. β.ξ. β.

IUNO

Lett.14. Juno in the Iliad of Homer is indeed a confrant Friend to the Greeks, and a fworn Enemy to the Trojans; but that cannot excuse her belying her own Character, fo far as to be reconciled to a Mistress of her Spouse Juturna, to fave her Brother Turnus's Life. The good Father Bossu does his best to account for this Incongruity. With great Gravity, and Respect for the Poet, he tells us that the Affembly of Gods with which Virgil opens his tenth Book, represents the divine Nature divided into four Persons, - as it were into so many Attributes, Jupiter, Juno, Venus and Fate, which he fays may be lawfully added to the other three. That Jupiter is the Power of God, Fate his Will, Venus his Mercy or Love to virtuous Men, and Juno his Justice: That the Poet thus condescends to accommodate himself to our rude manner of conceiving celestial Matters, which makes us imagine, thro' the Weakness of our Understandings, these Qualities to be incompatible in the divine Nature. But it is pity the reverend Father should be obliged immediately to metamorphose the Justice of God, and transform it into Air, as he does Juno in the very next Page. There ' Eolus fignifies the Exhala-' tions and Vapours, and these Vapours rise into the Air represented by Juno.' Such Explications put me in mind of the Argument, as it is commonly called, prefixed to the feveral Cantos of the Italian epic Poets. Dante their Leader

Leader must be allowed to have been originallyLett.14. an emblematical Writer, and his Work, tho's strangely inscribed a COMEDY, to be a true moral Fable: But his Succeffors Ariofto, Marino, and even Tallo himself, after indulging a luxuriant Fancy in all the Pomp of Description, Wilds of Magic, and Mazes of Love, fit gravely down and compose a Moral to each Book, which they call the ALLEGORY. Those who can believe, and, enter into it, receive double Pleasure; being at once delighted with the flow'ry Descriptions, and instructed by their supposed Meanings: For after all, in this Obfervation upon the learned Bolla, I am very confcious of having unwifely for myfelf transgreffed a Rule, Never to scan mythological Matters too nicely. Could I have believed him, and been fully perfuaded of the Truth of the Mysteries he saw in the Poet, it must have doubled my Admiration, and confequently my Enjoyment.

Pol me occidistis Amici!

You know the rest, ---- and that I truly am,

Yours, &c.

LETTER

## LETTER FIFTEENTH.

I WILL make you no Compliments upon the Ingenuity of your Objections, but tell you bluntly, they were welcome to me upon many accounts: They let me see you were now fully entered into the Subject, and I hope into a Habit of Study and Way of Thinking you will never repent: At the same time, they made me review some things in different Lights, and with different Connexions from what I had ever done before.

You ask first, whether the Meanings we ascribe to ancient Fables, be not for the most part Conjectures of the Moderns, who admire every thing that is ancient, merely because it is fo, and torture their Brains to find out Meanings and Mysteries which the Authors or their Cotemporaries never thought of? Let me answer you by another Question, Can you now believe it? Can you read a Fable of Elop, and imagine it means nothing? No more can you now read one of the old Fictions, without looking for the moral or natural Lesson latent in the wondrous Tale. Take our great Lord Bacon's little Book De Sapientia Veterum, read it coolly, and disbelieve if you can. But to answer more directly; I fay they are not mere modern Inventions, but what a very learned Writer a wou'd

Pere Simon. Hift. Crit. du V. T.

wou'd fain persuade us of Tradition, 'That by Lett. 15. its means a Body of Religion is preserved in the holy Catholic Church independent of written Records,' holds true in the learned World; a Body of mythological Doctrine having been preserved from the earliest Ages until now, and handed down from Generation to Generation, varied indeed like its Betters, according to the Run of the Times, but still retaining enough of its original Purity to free it from the Suspicion of a Counterseit.

' The greater Part of those who first began to enquire into Nature, and fearch into the ' Rife and Cause of the Universe, thought the ' Principle of all Things lay in that fingle ' Species we call MATTER. For that of which every Thing confifts, of which every ' Thing is formed at first, and into which it is ' refolved at last, the Substance or Subject-matter remaining still the same under a thousand ' Variations, That, they faid, was the Principle ' and Materia prima of every Thing that exists. As for example, We do not say barely that a Man is, when he is either a good Man, or a good Musician; nor do we ' fay that he is no more, tho' he shou'd lose his ' Probity and Skill in Music, because the Sub-' ject-matter, the Man, still remains, tho' ' stript of these Qualities. It is the same in other Things; there must be some certain Nature or Being, either one, or more than

Lett. 15. one, which remains still indisfolvable and uniform, while all other Things are made of it.

' But with respect to this primary Substance,

' whether it be one or more, and of what

' Species, they did not agree in their Opinions.

' THALES, who introduced that Philosophy,

' faid it was Water, and affirmed that the Globe

of this Earth confifted of Moisture condensed.

' He was probably led to this Tenet, by obser-

' ving the Nourishment of every thing to be

' humid, by feeing Heat itself generated from

' Humidity, and Animal-Life extinguished where

' it fails. But that of which any thing is pro-

' duced or generated, and without which it can-

' not subsist, is its Principle and Origin. For

these Reasons therefore, he seems to have

' espoused this Opinion, and likewise because

' he faw the Seeds of all Things to be of a moist

'Nature, whose Principle of Being is Water.

' Some there are, who believe that long before

' this present Generation, the very ancientest

of the Philosophers, who first of all treated

of the Nature of the Deity, entertained the

' fame Opinion concerning the Creation. For

they made Ocean and Tethys to be the Parents

they made Ocean and Telbys to be the Falcits

of Generation, and the Oath of the Gods,

' called Styx by the Poets, the most ancient and

' august of Beings: For the most ancient is

the most honourable, and the most honourable

is that by which we fwear b. As this Testi-

ο Μετά τὰ Φυσικ, βιθ. α.

mony has dropt from the severest Pen that ever Lett. 15. wrote upon the Subject, it plainly evinces that the first Philosophy was thought to be couched in Mythology; or in other Words, That the early Fables were framed to convey a Doctrine which is not a mere Conjecture of the Moderns.

You ask next, Whether there be not many of the ancient Fictions we do not now understand at all? Some I believe there are into whose Meaning we have not yet penetrated-; not very many; owing in the first place to the Corruption of the pure genuine Mythology, which ftript it of all Meaning, and of which you are now fufficiently apprifed; and next, to the SECRET RITES at Initiations, so carefully kept from unhallowed Eyes, but which yet daily clear up. There remain but few Parts of Antiquity upon which the Sagacity and Labours of the Learned have not poured new Light: Rites and Doctrines before unintelligible are by degrees explained; and lately, a very learned and lively Writer, in attempting to demonstrate the divine Legation of Moses from an uncommon Topic, has taught us, en paffant, how the Ancients veiled their folemn Lessons of Immortality and a future State. It is certain that Mythology, as it now stands, is not to be understood without a wide and accurate Knowledge of the religious Rites of the feveral Nations from whom the Greeks received their Gods; because upon some fignificant Ceremony concerning the Nature,

Lett. 15. or traditional Tale concerning the Exploits of the Divinity depends the Key to the Legend, and fometimes the very Name of the God himfelf. As the early Egyptian Rites were all established by Law, were all recorded, were all typical and fymbolical, the Type or Symbol came by an eafy Transition, not only to fignify obscurely, but directly to express the Thing typified: a grand Source of Error and Incertainty in the Foundation of the Allegory! But besides the original Type, any remarkable part of the divine Service, any mystical Mixture as in the Rites of Ceres, any striking Posture as in the Feasts of Pan, any uncouth Garb of the Hierophant or Priest, or any uncouth Quality ascribed to the Numen, was enough to fix an Epithet, and that Epithet to wear gradually into a Name c.

Your Conclusion therefore, tho' very natural and very common, 'That what you do not' readily understand has really no Meaning,' is a little too hasty, as you shall see in the very Example you propose of an unmeaning Fable.

What cou'd *Homer* intend, fay you, by making *Juno*, for instance, promise the youngest

of the Graces in Marriage to the God of

' Sleep, if he wou'd feal the Eyes of all-mighty
Jove

equally

Jove for a little Space? d Was it only to Lett. 15.

adorn his Story with more Machinery, and throw more Life and living Persons into his Dialogue?' Tho' it had been fo, he would have been little to blame. But one fingle Reflection will convince you, that fuch a Marriage was proposed with the highest Propriety: Think how fresh and how fair one rises from soft balmy Sleep,-how ghaftly and haggard even a fine Face looks after undue Watching, and you must instantly believe, that the youngest of the Graces \* is indeed married to the foothing Power of Sleep. What is it that spoils so many fine Complexions, that deadens the brightest Eye, and blasts the Bloom of the gayer Females? Is it not keeping bad Hours, and divorcing the youngest of the Graces from the God of Sleep: 'Tis this unnatural part of high Living that chiefly pales the rofy Lip, difarms the fparkling Look, and robs a Beauty of her native Grace; a Confideration, you will allow, fo weighty, that if it do not prevail, we may despair of ever seeing a happy Reformation. The other Sifters are difposed of with equal Significancy; the eldest a Mistress to Vulcan, there being little Grace without a genial Warmth, and the highest when it is lighted up to a Glow; while the remaining Sifter is a constant Attendant upon the Queen of Love. Were Mythology in all its Branches

d ΙΛΙΑΔ. Ξ.

<sup>·</sup> Πασιθεά, Pasithea, All-divine.

Lett. 15 equally intelligible with the Functions of the Graces, there would be little reason to complain of its Corruption. But tho' it had not been directly spoilt by injudicious Episodes tacked to the simple original Fable, some Parts of it may have become inexplicable thro' the Loss of the Traditions.

THE COURSE of Time fince the World began, may according to VARRO be divided into three Periods; the unknown, the fabulous and the historical. The unknown comprehends all that Space which the Ancients supposed to have passed from the beginning of Things, and of which we have not the least Knowledge. All that was then transacted, in their Opinion escaped the keenest Sight, and lay concealedbeyond the utmost Stretch - of mortal Ken. The fabulous began with the earliest Notices of Things, that is, in ancient Style, with the Birth and Marriages of the Gods, and continued thro' the heroic Ages until Records and History introduced Certainty, and unfabled Truth: Then commenced the bistorical Period, which has happily kept the same Evidence till now.

INSTEAD of this accurate Partition, the early Poets sung, 'That SATURN sprung of 'Celus and Ops, lurked long out of sight of 'Heaven, and likewise devoured his own Progeny assoon as they were born f: This is plainly

f Itaque nec TEMPORIS Partus nec Abortus extant in Fastis.
BACON.

plainly the unknown Period, the Xpor@ asna Lett. 15. of the Philosophers. ' He rendered his Father Celus, continued the Bards, incapable of Geeneration; and was himself treated in the ' fame manner by Jupiter his eldest Son, who ' together with Juno, Ceres, Pluto and Nep-' tune (the Air, the Earth, the Abys, and the ' Ocean) were produced without his Know-' ledge and preserved against his Will. They conspired against their relentless Parent, seized and bound him with a Cord of Wool, ' never to be loofed while almighty Jove holds the Reins of Government. Here is the fabulous Period, Xpor undinds, in the Sequel of the Story, comprehending the Birth and Adventures of the Gods, and the historical Period Xpov Gigopino's in the Conclusion. TIME. tho' it glide filent and almost imperceptible, is fast bound in the Revolutions of the heavenly Bodies, the foftest and surest Bond in Nature: Their unerring Course subjects it to History, and chronological Rules, and will continue to keep it indiffolubly chained, while the beauteous Frame and harmonious Order of the Universe remains the same.

HITHERTO the Fable of Saturn is pretty confistent and intelligible: But why did he fall in love with Philyra? Why transform himself into a Horse and shake Mount Pelion with his Neighing, to become the Father of

N

Chiron.

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Lett. 15. Chiron, and Grandfather of Ocyroe? The Tradition is lost that shou'd explain it: at least I have met with nothing on the Subject that gives me Satisfaction. It wou'd not be difficult to frame Conjectures from their several Names, which allude to the Verdure of the returning Seasons, (Saturn's annual Children) and Swiftness of their passing "; but the Ground-work is wanting on which they must be woven to appear genuine and satisfactory. Another Instance will make this still plainer.

Suppose that amidst the Calamities that frequently befel the Jewish Nation the Book of their Law, whose Preservation is almost a Miracle, had perished; and with it, as of other Incidents, the Memory of the brazen Serpent erected by their great Law-giver had been irretrievably lost, what cou'd we have now made of the Serpents erected at this day as Talismans all over the East in imitation of that divine Pattern? We might have groped in the dark, attributed them perhaps to the Power of Mercury's Caduceus, the magic Rod with twining Snakes; or to Esculapius' Badge of Life and Health, a fingle Serpent wreathed round

Conjugis adventu pernix Saturnus, et altum Pelion hinnitu fugiens implevit acuto.

Virgil. Georg, III.

Φιλυρα χλωρα, Φιλύριν χλωρος.
Σουιδ

<sup>&#</sup>x27;Ωκυροή from ωκυς and ρέω. She was a Prophetess.

See GLYCAS' Annals, Part III.

round his Staff; or to the mystical VenerationLett.15. of the Egyptians, who have most of these Talismans, for that Reptile, to which they still facrifice w amidst all the Strictness of the Mahometan Doctrine concerning the Unity of God, and the Preciseness of the Christian Cophtis: But we cou'd never have been throughly fatisfied of the real Rife of that Rite without the original Tradition. There are many Customs both in facred and civil matters, now prevailing over the World that are upon the fame uncertain Footing. Mankind in this respect are exceffively docile, shall I say, or stupid. A Rite once received is carefully kept up. and even spreads, when the Reasons of its Institution have been long forgot, or are quite unknown. A learned Father of the Latin Church has recorded a Complaint of Seneca, that after the example of the wicked Yerws, (so he calls them) the greater part of the World had begun to lose the seventh Part of their Life in Idleness and Neglect of neceffary Bufiness, in which Custom the Vanquished had given Law to the Victors.— Yet they, the Yews, fays he, know the Caufe of their own Rite, while most of our People N 2

Dr. Pacock's Observations on EGYPT.

<sup>\*</sup> The Egyptian Arabs believe the Soul of Ogli Hassan the Son of Sheik, to be transformed into a Serpent that lurks in the Cleft of a Rock near his Tomb, and works abundance of miraculous Cures.

Lett.15. are doing what they can give no Reason why

Now the original Egyptian RECORDS are wholly lost; as few of the Assyrian or Phenician remain: What Notices we have of them have transpired in their communication with neighbouring Nations, and reached us at second or third Hand from the Fountain. In what thick Darkness must this have involved some of their religious Practices? Hear the Lamentation of a true Disciple of theirs, whose Character is uncommon, and his Writings worth your Consideration.

JAMBLICHUS and his Master PORPHYRY were two of the most extraordinary Men in the later Ages of Learning: Both Platonists, of an exalted Genius, and unblemish'd Morals; but bigottedly biassed to their national Rites which were then beginning, not to be called in question (that the Philosophers had often done at their peril) but to fall in discredit with the Populace; and therefore, one would think, in favour with the Sages. Porphyry after the Death of Plotinus was esteemed the greatest Philosopher of his Age: Yet his vast Learning and piercing Thought cou'd not prevent his attempting to make an unhappy Association be-

<sup>\*</sup> Cum interim usque eò sceleratissimæ gentis consuetudo convaluit, ut per omnes jam terras recepta sit, victi victoribus leges dederunt.—Illi tamen causas ritas sui noverunt, et major pars populi facit, quod cur facit ignorat.

Seneca de Superstitione, apud Augustin. de C. D. Lib. VI.

tween bis Philosophy and Religion; nor the Lett. 15. unhappy Effect of fo preposterous an Attempt as the reducing divine Mysteries to the Standard of buman Understanding.\*-He trespassed against the invariable Maxim of the wife Strabo, 'That a mixed Multitude of Men and Wo-' men can never be governed by abstract Rea-' fon, nor led by Rules of Philosophy. They ' must be struck with sensible Objects, allured with Elyfian Fields, and terrified with Tridents, Gorgons and the forky Bolts of thun-' dering JovE.' He accordingly became one Instance, among many, of the Truth of the Observation made by the most learned of the Apostles in his Converse with the politer Nations, That his Doctrine was to the Greeks Foolishness. Nor does the Philosopher seem to have been much better fatisfied with the Grecian or even Egyptian Theology. He made a fruitless Reformation upon the one in a famous Treatife often quoted by the Fathers, Of Oracular Knowledge, and is full of Doubts and Difficulties about the other. These he has proposed in a celebrated Letter to Anebo or Nectanebo an Egyptian Priest, supposed to be ini-

I. REUCHLIN. De Verbo mirifico. Lib. I. Cap. 15.

<sup>\*</sup> In mathematicis ac physicis per quædam antecedentia, sive Axiomata seu tu Principia voces, quæ resellere nequeas, mox certæ combinationis artissicio concluditur id quo ipse stare compellaris. At contrà in divinis Silentium desideratur, Contentio respuitur, Syllogismus irridetur. Igitur quodcunque concludendum suerit, eidem statim acquiescendum est.

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Lett, 15. tiated in their Mysteries, and therefore capable

of giving the defired Solution.

St. AUSTIN is of Opinion, that in this Letter Porphyry rather exposes the Absurdity of believing in these dubious Deities, than seeks Satisfaction concerning their Sanctity and Godhead z; and Eusebius retails Scraps of it, sometimes to shew that the Gods of Egypt were no spiritual immaterial Beings, but Parts of the material World a; and fometimes as unsuspected Evidence of the Inconstancy of the Grecian

conjectural Theology b.

BUT JAMBLICHUS more firmly perfuaded of the Reality of his Religion, and of consequence, more zealous than his Master, carries the matter fo far, as to make the accurate Knowledge of the ancient Rites, and pious Practice of the folemn Invocations, the ultimate End and supreme Attainment of his Philosophy. their means and theirs alone he believed Mankind cou'd be raifed above their frail mortal Nature, cou'd be intimately united to the Gods, and in some measure made Partakers of their divine Power. This learned Man, a Lover of Mysteries, and a great Ascetic, assuming the Perfon of ANEBO the Egyptian Priest, has minutely answered his Master's Letter: So minutely, that while he discusses every Scruple and expatiates

PORPHYRIUS, consulenti similia et quaerenti, et prodic artes et facrilegas evertit.

De C. D. Lib. X. §. 11. (а) ПРОПАР. В.С. Г. b Bi€. id. κεφ. i.

expatiates upon the Powers and Properties of Lett. 15. the feveral Orders of the Gods, Demons and Genii, his Answer has swelled to a pretty large Treatife, Of the Mysteries of the Egyptians.

AMONG other shrewd Queries, Porphyry had alk'd, 'What the barbarous unintelligible Names of the Gods wou'd be at? and of the intellie gible, Why in our folemn Invocations are the foreign Appellations preferred to those in a ' known Tongue?' To this the personated Anebo answers:

'THERE is a mystical Reason to be given for fuch Usage. Consider - why have the Gops fanctified the whole Language of the boly Nations, the Egyptian and Affyrian? For that same Reason we chuse to make our Addresses in the Dialect nearest a-kin to the Divinity . This manner of Speech was ' likewise the first and most ancient of Tongues; and they who first learned the Appellations of the Gods, having handed them down to us cloathed in their own Language, as being peculiarly capable of expressing the Esfence and Attributes of the divine Nature. we to this day unchangeably retain the fa-' cred Sanction of fuch Tradition: for if any ' thing be proper to the Gods, it must be Per-' manency and Exemption from Change.-Besides, the eastern Languages, which we call barbarous, have great Emphasis, great Con-

N 4

outreves Sianéxtu.

Lett. 15. Concifeness, are less liable thro' a multiplicity of Words to Ambiguity and Variations d.

and are therefore better fitted for the highest

' purpose, Prayer to the Immortals. Away

with Suspicions then, that fall far wide of

the Truth, as if these ancient Names were

' used because the God invoked had been an

' Egyptian, or had formerly spoke the egyptian

Tongue: let us rather think, that the Egyptians having first of all the Nations on Earth

enjoy'd the Presence and Conversation of the

Gods, these same Gods take most pleasure

'in being invoked according to the egyptian

Forms: Forms not devised by Impostors,

one contrived by cunning Men; but what

' above all things are most immediately iden-

' tified with the divine Nature, unite us most

' intimately to it, and have almost the Vir-

' tue and Efficacy of the Gods themselves.

' Can these be fantastic Fictions, without which

on holy Rite can be piously performed? And

' much less can they be, as you feem to in-

finuate,

Whence I conclude the Philosopher's Proficiency in them to

have been but slender, or his Prejudice strong.

\* Here is the Source of the Power ascribed to Words and Invocations of invisible Numens, which they called @EOTPFIA. It came from the CHALDEANS, and along with it the Supersition about writing certain Names. Nomen quod folis quatuor Punctis ritè ordinatis CHALDAEI depingere folent, quorum confuetudinem modo pariter assumere Hebrael\*. Hence the Rabbinic Miracles wrought by the Tetragrammaton and Shem-hamphorash; in virtue of which the travelling Jew Benjamin tells, that David Elni, a Magician, performed a Journey of ten days in one

\* REUCHLIN de Verbo mirifico, Lib. II.

· laft,

finuate, Coverings or artful Concealments of I ett. 15. human Passions and human Frailties impioufly ascribed to the Deity: No - these sacred Appellations, adapted to, and expressive of the Natures of the Gods, are not drawn from this State of Mortality; but on the contrary, from the peculiar Attributes of the Gods themselves: Nor while we are using these awful Names have we Notions of the Nature of the Gods contrary to the reality of the divine Essence; but according to that very Nature, and according to Truth, as it has been delivered down to us from the First who instituted these facred Rites of Wor-' ship, we invariably persist in them: for, as I faid, if any thing befit divine Institutions, it is Immutability. I conclude therefore, that we ought to preferve the ancient Terms and ' Forms of Prayer inviolate, like Sanctuaries, in the same order and condition we found them, without addition or diminution of a Syllable. A contrary Conduct has been the Caufe that both the authentic Forms of Worship are ' now almost obliterated, and the very Names of the Gods effaced; fo many Changes hav-' ing been introduced thro' the Grecian Itch for Novelties and Contempt of Laws, that onothing has kept steady and permanent. ' the Greeks are naturally Innovators, driven 6 hither and thither by their own Levity. They have no fixed Principle to ferve as BalLett. 15. ' last, in themselves; nor do they preserve what of that kind they receive in Tradition from

others: but quickly forfaking it, they trans-

form and confound every thing thro' an end-

' less Search of new Things and new Terms.

Whereas the Nations by them called barba-

' rous, being constant in their Customs and

uniform in their Manners, keep invariably

to the fame Forms of Speech and Worship;

' and on that account are both agreeable to

' the Gods, and pay their Devotions in accep-

' table Stile, which it is unlawful for any Man,

' at any time to change.'

IT MUST have been in virtue of some of these wonder-working Forms that this pious Philosopher called forth Eros and ANTEROS, two Genii resembling beautiful Boys, out of the Fountains bearing their Names; and was frequently feen at his Devotions by his peeping Servants, caught up into the Air, and the Colour of his Garments changed to a bright Purple. Had his Doctrine been observed, we should have better understood the real Sense of the ancient Lawgivers, and been less at a loss in tracing that Religion to it's Source, which from EGYPT and the EAST overspread the western World. It's Authors, no doubt, did their best to procure that Satisfaction to Posterity by repeated Sanctions, that none of their Institutions should be altered: For what Founder, civil or religious, but wou'd wish his Regulations

gulations to be facred, and punctually practifed Lett. 15. while there are Men to observe them?

But the perpetual Flux of fublunary Affairs; the Catastrophies of Nations and Vicisfitudes of Dominion fo inevitably abforb the Manners, Language and Religion of a Country, that no buman Forefight, nor Reach of Thought has yet founded an unvaried Church. or established an everlasting State. In vain did the Medes and Persians ordain their immutable Statutes; in vain did the great ZOROASTER, tho' feconded by Dodonean Jove a, forbid the barbarous mysterious Terms to be changed; in vain did the Egyptians or Assyrians institute fignificant folemn Rites, or the Greeks and Romans appoint annual Feasts, and enter into Societies to perpetuate their Celebration. obliterated and covered in Oblivion. Adonis is no more lost and found in Egypt; Mylitta's Temple stands no longer open for the Ladies at Babylon; the glorious Olympics are forgot in Elis. and Augustus' Birth-day slips unheeded over in spight of his Temples and Flamens, or the Socii Augustales facred to his Memory.

WHEN therefore nothing but the Rite remains, whether preserved by stupid Practice, or barely recorded in History, and the TRADITION is lost, that shou'd explain it, no wonder

α Έχρης ηριάζουτο ἐυ τῆ ΔΩΔΩΝΗ δι Πελασγδι ἐι' ἀνέλωυται τὰ ὀυνόματα τὰ ἀπὸ τῶυ βαρδάρωυ ἤκουτα κο ἀνείλε τὸ μαυθήτου χράθαι. ΗΡΟΔΟΤ. Ἐυθέρπη.

Lett. 15. wonder the Allegory shou'd be dark, and col. tinue a proper Subject for critical Conjectures. But this, as I faid, is not often the Cafe: Symbols carry natural Marks that strike a fagacious Mind, and lead it by degrees to their real Meaning. A Hint in one Author brightens the Obscurities of many others; as one fingle Observation of Macrobius proved the Clew to Abbé Pluche, how justly I say not, to unravel the whole Mystery of the Egyptian, As-Syrian and Grecian Gods: Nay, the very Ruin of the ancient Rites has contributed not a little to their Illustration. How little foever it may feem plaufible at first view, it is very certain that the Roman Constitution, for instance, cou'd never have been fo accurately learned from Roman Authors, (who took no care to explain what every body knew as well as themselves) as from the knowing polite Foreigners\*, who lived at Rome, and wrote, not for Romans, but for the Instruction of their own ingenious Country-men that knew little about Rome, but it's Conquests and Power. Much in the same way, it is not from the Votaries of the feveral Religions into which the ancient Devotion had split, that we are to learn the Detail and Intention of their Ceremonies: it is rather from Foreigners, or even from Enemies, who pry'd into their Mysteries in order to expose them. Accordingly, there are many Gods and Goddeffes among the Greeks and Romans, whose Powers

\* POLYBIUS, DIONYSIUS of Halicarnassus, Appian. &c.

Powers and Attributes we shou'd scarcely have Lett. 15. understood without the affistance of the Christian Fathers. All the early pious Pen-men have contributed their Mite, and the most zealous for Proselytes, Clemens the Alexandrian, and the learned Arnobius have surpassed the rest in explaining and consulting the Modes of Idolatry.

HAD all the Nations of the World been of the Eastern Cast: had they been as stubborn as the Yews, as thoughtful and fullen as the Egyptians, as folemn and filent as the Allyrians, we had been less indebted either to Friends or Enemies for the Knowledge of their religious Opinions or Practices; the Rites had then reached us unvaried, and the Traditions been handed down inviolate like the MISHNA. But they fell unluckily into the Hands of the GRECIANS, an ingenious fanciful People, who, as no Friend of their Religion fays b, excelled all Mankind in Genius and Invention: They adopted the greater part of the first Traditions, which they amplified and made more e marvelous with beautiful Episodes of their own. They diversified them afterwards with a thousand Colours, as having no other Intention than to footh the Mind with the Pleasures of Fable. Hence Hesiod and the celebrated CIRCLE + of ancient Songsters ' introduced

b ΦΙΛΩΝ ὁ Βύβλι...

<sup>†</sup> A Collection of Cosmogonies, or Suite of Histories of the Creation, that made the ancient Body of DIVINITY. See below, Note 3.

Letters concerning Mythology.

Lett. 15. introduced their Generations of the Gods, their Giant-Wars, and Titan-Fights, and

· Castrations of Deities of their own Con-

trivance. Their alluring Fictions hurry us

' fo along, that they have even got the bet-

' ter of Truth \*. For our Ears being accu-

flomed to these Tales from our Childhood,

and pre-poffeffed with the Tradition now

of many Ages, preserve their fabulous Doc-

' trine like a facred Trust. This co-operat-

ing with Time, has rendered the once re-

ceived Belief fo indelible, that to tell real

' Fact feems mere Trifling, while the spurious

· Parts of the Narration pass for the genuine

" Truth."

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THESE are the chief Reasons of the great Variety of Opinions concerning ancient Rites; and of the many Disputes among the Learned about the Origins, Names, Powers and Ensigns of the Gods, and therefore of the many long Letters you have received on this Subject, from

Yours, &cc.

\* Ενθευ ΗΣΙΟΔΟΣ δίτε ΚΥΚΛΙΚΟΙ περιηχημένοι, θεογουίας η Γιγαντομαχίας η τιτανομαχίας έπλασαν ιδιάς η έκλομάς. οις περιΦερόμενοι έξενίκησαν την αλήθειαν. Παρ ΈΥΣΕΒ. Ευ. Προπαρ. βιδ. α.

LETTER

## LETTER SIXTEENTH.

I N the fluctuating State of the Religion of Greece, when every body believ'd in what God, and worshipped him in what manner he pleafed, a shrewd Man and great Traveller took it into his head to reform their Creed. and new-model their System of Divinity. For this purpose he stretched his travelling Privilege, talked of Lands where he had never been, and of Things which he had never feen. and which indeed existed no where; but were meer Creatures of his licentious Imagination. He told in what Country, and of what Parents each of the Gods was born, how they were educated, where they lived, and pointed out the Place of their Death and Burial.-He gave a Detail of their Tombs and Temples, whose Dimensions and Materials he described, and brought home their Inscriptions like a modern Antiquary. This was the famous EUHEME-Rus the Messenian, a fort of Adventurer and Sea-Captain employ'd by Cassander, Author of the new Doctrine, That all the Gods adored by the Greeks were deified MORTALS.

THE Reception this Doctrine met with in Greece was different, according to the different Characters of the People. The Devout were scandalized, the Vulgar startled, the Phi-

Lett.16.losophers smiled, and the Half-thinkers, like those of our own Days, greedily swallow'd a new Topic from which to ridicule the received Religion. But in general Eubemerus was look'd upon as little better than an Atheist; his Panchaian Isle in the Eastern Ocean, his Temple and Tomb of Triphylian Jove, with his golden Columns and Inscriptions, were treated as impious Romances, and his Opinions only regarded by a Species of Esprits forts in Greece and Rome, among whom was old Father Ennius, who translated his Sacred History into Latin.

But this, which was formerly a grand religious Controversy, is now turned a Point of pure Speculation. What in the Days of Polytheism raised the Indignation of the Priests, and inflamed the rival-Zeal of the Fathers of the Church, now raises a little Squabble among Antiquaries, as a Question of meer Curiosity: Whether, to wit, all the Gods of Antiquity were not once mortal Men?

THAT the primitive Philosophy, upon which the several Religions of the Ancients were originally grafted, was soon corrupted, appears already pretty evident: that it was so by the Introduction of buman Persons into it as Gods, appears in part from the same Reasoning: But as many of the Fathers, and several learned Men

EWHEMERUS, omnes tales Deos, non fabulosa Garrulitate, fed historica diligentia homines fuisse, mortalesque conscripsit.

AUGUSTIN. De C. D. Lib. VI. Cap. 6.

<sup>†</sup> Daring Wits.

Men of late, for whose Memory and Cha-Lett. 16. racter I have a real regard, have revived the Opinion of Euhemerus, it becomes worth while to review that Hypothesis, and consider, whether it be well founded?

It is past doubt that many of the Gods, and especially of the Heroes worshipp'd in Greece, had been mortal Men: as mortal as Pater Quirinus, or Divus Julius, or any of their infamous Successors, who had Priests, and Shrines, and Sacrifices decreed to them after Death. The Question regards neither the later Grecian nor Roman Deities, but the primary great Gods of Assyria and Egypt\*, the immediate Offspring of Chaos, and Progeny of Oceanus and Tethys; whether these were meer Men deisied by Superstition and Ignorance, or contrived Types and Representations of the Rise, Progress and Powers of the Universe?

THE Patrons of the former Opinion, faid with great Plausibility, that it was very true the Gods had been allegoriz'd, Meanings invented, and much Ingenuity employed in adapting them to the ancient Fables: But that the Allegory came too late, after the Platonic Philosophy had dispelled the gross Notions of Idolatry, and dark Superstition had sled before the Light of divine Truth: 'That then O' the

<sup>\*</sup> Νομίζεσι δ' ὧν 'Αιγύπλιοι, εδ' ΗΡΩΣΙ δυδέν. ΗΡΟΔΟΤ. Έλερπη.

This Testimony is decisive as to EGYPT.

Lett. 16. ' the fabulous fublime Theology pompoufly

delivered by the Ancients, was undertaken by certain modern Profesfors of Philosophy, and

explained according to a Sett of Principles

consonant to sound Reason, such as, a MIND

the Creator of all Things; incorporeal pre-

existent Ideas; intellectual rational Powers:

' after which, the Fables thus dreffed out with

their new Explications, were produced with

greater Pomp than before.—While in the

mean time, the Gods worship'd in all the

' Towns and Villages where Idolatry prevailed,

were wholly, without exception, Spectres of

dead Men, or Images of Mortals long fince

· departed d.

THIS is fo far true, that the later Platonists did certainly attempt to reform the Heathen Rites; to purge the old Religion, and new-model it upon the Purity of their Philosophy: And it is as true, that their Attempt fo to do, proved a full Accomplishment of their Masters Prophecy, of its being 'a heavy laborious Task, and the Work of no very happy Man.' But their ill Success, in reducing the ancient Fictions to modern Refinements, concludes nothing against the Doctrine of the primary Gods having been originally intended and contrived to express the Parts and Powers of NATURE,

ο Πάντες τανδημεί σεκρών είδωλα, κη ανδρών πάλαι Kaloixomenan Einovis. EYEB. How. Bis. B.

NATURE, which is all that is requisite for Lett. 16. our Entertainment. Nor is even that, perhaps absolutely necessary, since we often allow ourselves to be deceived for Amusement, nay, and lend a helping hand to carry on the Cheat. Yet our Pleasures are purer when founded on Realities, and instead of being meer Chimera's of our own Fancies, come recommended by Antiquity, consecrated by Nations, and cherished by the greatest Genii among Men.

EUHEMERUS therefore and his Followers, e'er we join in mortalizing the first Divinities, must fatisfy us, Why the poetical Sages, Instructors of Mankind, termed their grand Work, the Bafis of their Doctrine, not only a THEOGONY, or an Account of the Birth and Pedigree of the Gods, but a Cos-MOGONY° or an Account of the Birth and Creation of the World? or plainer still a Cos-MOPOEIA f a making or framing of the Universe? The Platonic Philosophy had no hand in the Cosmogonies or Histories of the Creation written by Taaut or Thoth, by Linus, by Orpheus, by Museus, by Epimenides, by Melampus, by Pherecydes, by Antipho, by Thamyras, by Dromocritus, by Parmenides, 0 2 by

° ΔΙΟΓΕΝ. ΛΑΕΡΤ. Προοιμ.

f Σουιδ. ΠΑΛΑΙΦΑΤΟΣ.

Lett. 16. by Acufilaus, &c \*. or in any Part of the famous Epic Cycle 8, that from CHAOS the Rife of Things, deduced the mythical History down to the Trojan-Times: Nor can any unbiaffed Mind peruse Hesiod's Theogony, and not perceive that he intends and plainly professes to describe the Origin, and represent the Government of the World h: And that the Plan of his Work, tho' interwove with many a disjointed Tale, is substantially the same with Orpheus's IEPOS ΛΟΓΟΣ OF HOLY WORD, in which we are told the great Theologue of the Greeks, and Pattern of pious Poets explained Points of no less Importance than the Births of the Gods, the Creation of the World and Formation of Mani. 'Tis plain therefore, the Allegory did not come too late: It was not framed after the Fable, like modern Predictions,

> \* ΉΣΙΟΔΟΣ ωρώτου μευ Χάος γενέθαι Φησίι—κ μετά τέλο, δύω τέτω γενέδαι, Γηυ τε κ Ερωία. Παρμενίδης δε την γένεσιν λέγει, Πρώτις ου μεν "Ερωία θεων μητίσα ο πάντων Ησιώδω δε κ 'Ακεσιλεως ομολογεί. ΠΛΑΤΩΝ. ΣΥΜΠΟΣ.

8 "Αρχεται μεν έκ της δυρανά κ γης μυθολογεμένης uizews. Флть В. Б. в. в. в. в.

h "Εισατε δ' ως τὰ ωρώτα θεοί κη Γαΐα γένοντο, Καί σολαμοί, κ πόντο άπειριτο διόματι θίων, "Ασρα τε λαμπετόων α, κρουρανός έυρυς υπερθεν, .. "Οι τ' έκ των έγενοντο θεοί.-

ί Θεογονιάς, η κόσμα κτίσιν, η ανθεώπων ωλας κργίαν. ΤΙΜΟΘ. παρά Κεδοην. after the Event: It was understood and receiv'd Lett.16-

from the Beginning.

How fitly these Fables were contriv'd, how justly they represented Nature, and what Purposes they served among Men, are quite different Considerations; and wou'd require a different Discussion, were it necessary to point out Beauties or Blemishes that are better selt than described; that strike and please in proportion to every one's Genius and Capacity: For it is no vulgar Happiness to be entertained with this allustive shadowy way of writing, nor vulgar Penetration to comprehend its Force and Extent: A peculiar Cast of Mind is necessary to discover the Art of an ingenious Fiction, and truly judge of its Propriety and Elegance.

'THE human Genius, fays an Oracle in Learning k, is of two forts; Men of dry diftinct Heads, cool Imaginations, and keen Application: They eafily apprehend the Differences of Things, are Masters in Controversy and excel in Confutation; and these are the most common. The second fort are Men of warm Fancies, elevated Thought and wide Knowledge: they instantly perceive the Resemblances of Things, and are Poets, or Makers in Science, invent Arts, and strike out new Light wherever they carry their

<sup>&</sup>amp; BACON. Org. nov.

## 214 Letters concerning Mythology.

Lett. 16. 'Views.' These are more rarely produced, easily fmothered, and therefore appear at great Intervals. This acute Observation holds true. not only of particular Men, but of whole Nations: The Eastern, contemplative, fabulous, and metaphorical: the Western, blunt and plain, sticking to Fact, and content with naked Truth, When M. Voltaire, whose Sallies furprized and diverted us here fome Years ago. shew'd his HENRIADE to M. de Malezieux, he was told by that able Judge, after a due Commendation of his beautiful Poem, that it wou'd not be much relished by his Countrymen the French; for, faid he, ils n'ont pas la Tête Epique. With equal, or greater reason he might have said ils n'ont pas la Tête Mythologique. They have indeed neither Dignity of Manners to support the one, nor Strength of Genius and Extent of Fancy to taste the other. In Life they are wholly occupied with their Savoir vivre, and in Poetry with pretty little ingenious Pieces composed by the Abbes to read in the Ruëlles to the Ladies1: No wonder their late Authors shou'd lean to the prevailing profaic Tafte "; and that even fuch Men as the Abbé Banier and M. Fourmont, whom I

<sup>7</sup> Tout le Secret de la Poesse françoise consiste à faire de petits Vers aisez, ou l'on se contente de rensermer quelque sorte de Delicatesse de Sentimens doux et passionnez dont on fait l'Essentiel de la Poesse.

P. Rapin. REFLECTION XXXI.

m De toutes les Nations de l'Europe la nôtre est la moins
poetique.

Voltaire Discours sur le P. E.

mention with the Honour due to their Learning, Lett. 16. should favour a System rejected by the greatest Men of every Age, and destructive of all true Poetry.

IF Heaven and Earth, Ocean and Slime, Ether and Air, Fire and Water be human Perfons deified, of what Type, or Symbol of any one Thing in the Universe may we not fay the fame \*? The Rife and Relation of these Parts of the Creation to one another, their various Oppositions, Conjunctions and Effects were mysteriously sung by the first Sages under the Wrappers of Births, Marriages, Wars, Imprisonments, and other Figures taken from the Affairs of Men: They have been fo read and understood for more than three thousand Years, except when Ambition, Humour, or Interest have made it proper to find out that they were Mortals. ' Mankind, fays the elegant Fontenelle, have an invincible Courage for what they are once fond of: Every one be-' lieves the Discovery refused to others has been referved for himself. Ten thousand Years hence there may be a Sett of Litterati, who will boast of confuting Errors that have been

received for fixteen thousand before; and they will find People disposed to believe that in

M. TER. VARRO. De Lingua Latina Lib. IV.

<sup>\*</sup> Principes Dei Coelum et Terra. Hi Dei iidem qui Ægypti Serapis et Isis, et S. Harpocrates digito fignificat, ut idem princeps in Latio, Saturnus et Ops. Terra enim et Coelum, ut Samothracum Initia docent, funt Dei Magni, et hi quos dixi, multis Nominibus.

Lett.16. ' reality, the World is then just beginning to

open its Eyes.

THE Abbé BANIER'S learned Work will open a wide Scene to your View: He endeavours to explain, the Rife, Progress and Extent of what we call Paganism: He traces the Principles from which the various Modes of Superstition first sprang, and points out their Effects upon Life and Manners. This Part of it is full of Instruction. There we see the Passions and Affections most necessary for private Happiness and the Preservation of Society grossly perverted, and find a large Detail of

Quantum Relligio potuit suadere malorum.

But while you read the cool Reflexions of this unpoetical Writer, it will not be amiss to carry a Consideration or two along with you. First, that he writes upon an Hypothesis, or Supposition, that the Fables of the Ancients are historical, that is, that there are real human Persons couched under the Names of Saturn or Time, Jupiter or Heaven, Juno or Air, Neptune or Sea, Ceres or Earth, and is every where endeavouring to trace that History to its supposed Original. This is the Plan on which he writes, and which it must be acknowledged to his Honour he has the good Sense not always to follow. For he makes

<sup>2</sup> oine

<sup>\*</sup> La Mythologie et les Fables expliquées par l'Histoire.

a necessary Distinction between the first Gods, Lett. 16. whom (after R. Moses Ben Maimon, as I judge)
he takes to be the heavenly Bodies, and, after-deisied Heroes. But neither does this Distinction remount high enough to the Principles of Creation, nor extend wide enough to all the Powers of Nature; nor does the learned Author, keep close to it in the Prosecution of his Work; but biassed and clogged by his Hypothesis, instead of the primary Powers that produced, and permanent Parts that compose Heaven and Earth, he is constantly in quest of transient Mortals.

His chief Proof which he brings from Herodotus is scarce conclusive. That Author does not say that the Greeks thought all the Gods were born of Men; but only that tho' eternal they had a human (not a mortal) Nature; or, which is the real Sense, were of the Shape and Figure of a Man; whereas the Persians thought that Notion soolish and absurd, as indeed it is. The Word and source with made like a Man; has missed the learned Abbé; and Inattention

Je pretens prouver que les Dieux non seulement des Grecs, mais encore des Nations d'ou ils les avoient reçus, ayent été des Hommes, si vous en exceptez les Astres, & c

Mythol. Liv. V. Chap. 3. 
† That this is the true Meaningof the Word appears from what Hecataus says of Moses the Fewish Lawgiver, almost in the same Terms with what Herodotus says of the Persians; that "Ασαμα μεν θεων το σύνολον ου κατεσκεύασε, δια το μη νομίζειν 'ΑΝ-ΘΡΩΠΟΜΟΡΦΟΝ.

Lett. 16. Inattention to what he certainly knew, that even the Epicureans, who defined the Deity to be TO AIQNION KAI TO MAKAPION; the ETERNAL and the BLESSED, yet affirmed he had the most beautiful of all Figures, that of a Man; for which they are deservedly ridiculed, not by the Vulgar, who thought so too, but by the other Philosophers, who had sounder Sentiments of the divine Nature.

You are not therefore to expect poetical Entertainment from an Author who writes upon this Plan, nor to have the fair fide of Mythology fet in an advantageous Light: Not a word of the Wisdom of the Ancients, the Depth of their Conceptions, Strength of their Fancies, or Services in civilizing the Savage Tribes of Men. On the contrary, whether from a proper Deference to his Profession, or from some other View, he is constantly endeavouring to render the ancient Mythology odious, and with superstuous Pains consuling strenuously what no body now believes. In so doing he may by some be thought to have

ΘΡΩΠΟΜΟΡΦΟΝ είναι του θεου άλλα του περιέχουτα την Γην 'ΟΥΡΑΝΟΝ μόνου είναι θέου, κ των όλων κύριου. ΈΚΑΤΑΙΟΣ ωαρά ΔΙΟΔΟΡ. του Σι. εκ των Φωτ.

P Habebit igitur Linguam Deus, et non loquetur: denteis, fauces, palatum nullum ad usum, quæque procreationis causa natura corpori affinxit, ea frustra habebit Deus; nec externa magis quam interiora; cor, pulmones, jecur, cæteraque, detracta utilitate, quid habent venustatis? quandoquidem hæc esse in Deo propter pulchritudinem vultis (Epicurei.)

M. T. CICERO De Nat. Deor. Lib. I.

acted decently in his Station, or perhaps wife-Lett. 16. ly for a Bishopric; and thus I wou'd chuse to understand his general Condemnation of the ancient Fables, and particular Arraignment of their Gods for permitting Troy to be fackt without good Reasons, rather than believe that he did not see the Danger of enquiring into the Nature and Attributes of the Deity upon Principles we do not fully comprehend. judge of the Intentions of Providence by the Events that fall out in the World, Famines, Fires, Wars, Earthquakes, Pestilence or Storm. might lead the unwary into an inextricable Labyrinth. It is only with Affistance of superior Wisdom, that we can fully account for these difmal Shocks, that feem to make Mankind the alternate Sport of the Elements and their own Paffions, and wind ourselves out of the Maze of clashing Principles.

But I am likewise apt to imagine that Imitation of a great Pattern whom he often quotes, has contributed to give this Turn to the Abbé's Pen; a Prelate of vast Parts, learned, eloquent, artful, and aspiring. By these Qualities he rose to the first Dignities of the Gallican-Church; while another of a finer Fancy and better Heart, humble, holy, and sincere, was censur'd at Rome, and disgraced at the French Court. Both were entrusted with the Education of Princes; and acquitted themselves of

their

Lett.16. their Duty in a very different manner. The one endeavoured to make his royal Pupil noble. virtuous and just, a Father to his People and a Friend to Mankind, by the Maxims of the inimitable TELEMAQUE: the other, in his Discourses upon universal History, is perpetually turning his Prince's Eyes from Mankind to the Church, as the facred Object of his Care, ' from whose everlasting Stem who-' ever separates is lost, and for whose Interests, 'in the Extirpation of Herefy, and Aggrandize-' ment of her Ministers, he is, like his Father Lewis XIV. to exert all the Power he has re-'ceived from God q.' The one has employ'd the Charms of Mythology to make Virtue appear amiable to an afpiring Youth: the other employs his Eloquence in railing at it, and abufing those who use it. He can scarce speak with Patience of the ancient Fables, or hear of an Allegory to explain them.

'The filthy Histories, says he, of the Gods, their infamous Genealogies, their lascivious

Loves, their Feafts, their Mysteries, were all

' allegorized: It was the World or the Sun'

' that was understood to be the one supreme

'God. It was the Stars, the Elements, Fire, 'Air,

<sup>&</sup>lt;sup>q</sup> Etudiez, Monseigneur, cette suite de l' Eglise:

Employez toutes vos Forces a rappeller dans cette unité tout
ce qui s'en est dévoyé, et à faire écouter l' Eglise:

Recommandez à vos Déscendans l' Eglise, plus encore que ce grand
Empire de vos Ancêtres.

Disc, sur l' Hist, Univer, Part, II, §, XII.

Air, Water, Earth, and their various Com-Lett. 16.

binations that lurked under the Names of -

the different Gods, and Tales of their A-

mours. Wretched and weak Refuge! For

the Fables were fcandalous, and all the Al-

' legories pitiful and forced.' No doubt fome of them were: But were they all fo, M. Boffuet? You have need of clear Proof of your Affertion: For fo did not Orpheus think, nor Pythagoras, nor Plato, nor Zeno, nor Chryfippus, nor the Fathers of Learning who invented Fables, nor the Restorers of it who explained them, nor even Origen the Champion of our Religion : Nay, nor you yourfelf when left to your own quick Perceptions, and less intent upon an unnecessary Refutation of Idolatry. ture is stubborn, and Truth is powerful: For this fame learned Prelate in the Sequel of this very Discourse, when his Zeal we may suppose was a little cooled, struck with the Justness and Elegance of these individual Allegories of the Gods, has himfelf explained fome of them with great Beauty and Acuteness.

ONE of the things, fays he, that for much recommended Homer's Poetry, was

Kara KRASON, pie. a. See below Note v.

τ Τὰ ΛΙΝΟΥ, ἢ ΜΟΥΣΑΙΟΥ ἢ ΟΡΦΕΩΣ ωσιήματα, ἢ ἡ ΦΕΡΕΚΥΔΟΥ γεαθή· — τὸ μὲν τάγμα
τέθων τῶν σεγραθέων ὀλίγον μὲν ἐΦρονείτε τῶν ἀιτόθεν
ἐντευξομένων μόνοις δὲ ἄρα τοῖς τροπολογήσωι ἢ ἀλληθορτσαι
δυναμένοις ἔγιαψε κας Θε τὸν ἰδίαν Φιλοσοθεν

Lett. 16. ' that he fung the Superiority and Victories of Greece over Afia.' This Superiority lies not in the Conquest of that Country by the Greeks, and the actual Destruction of it's Capital: No; it confifts, according to the fagacious Bishop, in the Arrangement and Divifion of the Gods between the contending Nations. 'On the Side of Asia was Venus, that ' is, Pleasure, foolish Passion, and Esseminacy. On the Side of GREECE was Juno; that is, ' Matron-Gravity and Conjugal-Love; together ' with Mercury, Invention and Eloquence, and ' Jupiter, or political Wisdom. On the Side of Asia was brutal and impetuous Mars; ' that is War made with blind Fury: On the ' Side of Greece, was Pallas; that is Military-' Discipline and Bravery guarded by Judge-" ment "."

Naturam expellas Furcâ, tamen usque recurret.

But perhaps these Allegories, thus explained, mean only to please; and are recommended for meer Amusement. That, in my opinion, is enough; but not so in the eloquent Prelate's. 'The Poets, Parents of Allegory, that were in every body's Hands, according to him, instructed more than they entertain'd: The greatest Conqueror look'd upon Homer as his Master in the Art of Government.

'That' Disc. sur l'Hist. Univ. Part III. §. V.

That mighty Poet taught Men as much to Lett. 16.

Obey, as to Command: For both he, and

of fo many other Bards, whose Works are equal-

' ly grave and agreeable, aim at nothing fo

" much as to celebrate the useful Arts of Life:

They breathe nothing but the public Good,

Love of their Country, Social Virtue, and

that wonderful Civility of Manners we ad-

' mire among the *Grecians*:' Nay, upon these very Allegories lay the chief Stress of the public Instruction. ' By their means every *Greek* 

came to believe that Understanding and true

Courage was his natural Character; and of

' consequence cou'd not bear the Thought of

being vanquish'd by a Barbarian; which, in

' his Opinion, wou'd have been a Sacrifice of

Virtue to Effeminacy, of the Mind to the

' Body, and of real Valour to brutal Strength

depending upon Numbers'.' Strange Effect of these pitiful, forced Allegories! One wou'd almost be tempted to think that the injured Genius of ancient Mythology had first stript M. de Meaux of his priestly Prejudice, and then forced his Pen to make Amende honorable for abusing its Offspring. For this is not all: the same great Prelate has grievously forgot himself when he extols the Wisdom of Egypt, the Motherland of Mythology, and represents the Egyptians, it's Foster-Fathers, as kept in the steady

Practice

Lett. 16. Practice of Virtue, by a daily Meditation on the Meaning of their fignificant Rites. One

of their finest Contrivances, he says, to pre-

' ferve their facred Maxims, was to clothe them

' with certain Ceremonies that imprinted them

' upon People's Minds: These Ceremonies were

gone about with deep Reflexion; and the fe-

' rious thoughtful Temper of the Nation pre-

' vented their degenerating into unmeaning

· Forms.'

But were not the Stories of their Gods particularly feandalous? No: they were particularly useful to nourish the noblest Passion of the human Breast. 'One of the things, continues 'this staunch Churchman, instilled with the greatest Care into the Minds of the Egyptians, was a Veneration and Love of their 'Country. EGYPT, they said, was the Dwelling of the Gods, where they had reigned for Millions of Years; the Mother of Men and Animals, which her Plains, impregnated by the River, had produced, while the rest

of Nature was curfed with Barrenness. The

Priests who composed their Chronicles, comprehending innumerable Ages, filled them

with Fables and Genealogies of their Gods,

only to imprint the Antiquity and Pre-emi-

· nence of their Country upon the Minds of

" the People "."

BE it fo, M. de Meaux! They answered a Lett. 16. noble End in fo doing: But it was not folely for that Purpose these Fables and Genealogies were either invented in Egypt, or propagated over the East. They were full of higher Instruction, conveyed plainly to the Wise, tho' veiled from the Vulgar. Of which I will produce one unexceptionable Witness, as free from Suspicion of Prejudice in their favour, as you were of practifing the Maxims of the Saints \*. when you were perfecuting their Author. 'In Egypt, fays the most learned of the Fathers. the Priests have a fecret Philosophy concerning the Religion by Law established, con-' tained in their national Scriptures; while the common People only hear certain Fables whose Meaning they do not understand. Were any one to hear these Fables from a ' private Man, and imagine he understood them without converfing with any Prieft, or learning from one of that Order the Egyp-' tian secret Doctrine, he wou'd be extremely ' ridiculous. What I have faid of the Learned ' and Illiterate among the Egyptians, may be ' likewise said of the Persians, who have so-' lemn Rites performed by the Wise-Men (Ma-'gi) with Knowlege of their Reasons and In-' stitution; while the superficial Multitude con-' tent themselves with the meer outward Rite

<sup>\*</sup> A Treatile writ by M. de Fenelon, and made the Pretence of profecuting him.

Lett. 16. or infignificant Symbol: And the fame holds true of the Syrians and Indians, and of all the Nations, that have Fables and Scriptures '.'

THE Testimony is clear and decisive: With it I leave M. Boffuet; who might have display'd his great Learning and magisterial Eloquence without Animadversion, had he more regarded Truth, and the injured Merit of the greatest Modern that has done Honour to Mythology. It is not eafy to afcertain what shou'd make some warm Ecclesiastics (for the wifer are far above fuch Weakness) so angry at the Allegories of the ancient Poets, now when all danger from their Deities is over. Of old indeed, when Temples and Revenues belonged to them; when the Wealth and Dignities of the Church were annexed to the allegorical Devotion, and vested in its Teachers, no wonder the good Fathers should fulminate against the wild and impious Worship: But now, when the Struggle is long fince over, when the Father of Gods and Men has not had fo much as a Lamb offered, nor his Daughter a fingle Grain of Incense burnt upon any Altar for near a thousand Years, it is hard to tell what shou'd awake their prepofterous Zeal, or make them so eager to mortalize the Emblems of Antiquity. Is there not, as I was hinting, fome

Το δ' ἀυθο κό περὶ Σύρων, κό Ἰνδών, κό πάντων, ὅσοι κ ΜΥΘΟΥΣ κό ΓΡΑΜΜΑΤΑ ἔχεσι, λεκτέου.

**Κ**ατά ΚΕΛΣ, β.6. α,

Infection in the Case? Some secret OperationLett. 16. like Plato's Loadstone ", that communicates it's Virtue from the primary Passion through many inferior Links, (Iron-Rings all hanging by this original Magnet:) These Rings successively operating in the Votaries of Apollo, were Poets, Players, Rhapfodists, and all the Retinue of the Muses down to the lowest Link, the affected Spectator, where Enthusiasm stopt. In the fame manner, has not the reading the flaming Invectives \* of the primitive Fathers who were actually in the Struggle, a little infected their Followers with the fame fiery Spirit and indecent Language ? Eusebius cannot endure to hear that the old Theology shou'd be applicable to the Powers of Nature, or capable of Allegory and a latent Meaning; but will needs

\* ΙΩΝ, ή περὶ Ἰλιάδο.

\* Τον σον Μισοπώγωνα, ειτ' δυν 'Αντιοχικου—τόΤε μεν ή πορφυρίς μέΓαν εποίει, κ) δι πάντα τὰ σὰ θαυμάζουΤες κόλακες νῦν δὲ πώγων ες περιφθειρόμενω, κ) περισυρόμενω, κ) τοις συμπεπουνικόσιν δμε γελώμενω.

TPHΓ. Ναζ. κατα Ιουλ. 6ασ. 5ηλιτευτ. β.

These polite, these civilized, these philosophical Nations desired the worst of Things, and the worst of Men; and replenish'd Heaven with such a Rout of Deities, as made it look more like a Jail full of Rogues and Villains than an Habitation of the Gods.—For when all is done, they were neither better nor worse than mortal Men. Saturn and Jupiter were known Tyrants in Crete, Apollo a common Fidler, the Muses Servant Maids, Esculapius a Tooth-drawer in Arcadia, Venus a known Strumpet to Cinyras King of Cyprus not long bestore the Trojan War. These, and like these, were the Gods they worshipped.

Dr. Parker's Demonst. Part II. §. 39.

Lett. 16. have its Authors to have meant it grossly and literally of Gods, as understood and believed by the Vulgar. He is fo full of this, that he finishes the first and begins the second Book of his Go/pel-Preparative with affuring us, 'That these Theologies of the Phenicians and Egyptians were no Fables, nor poetical Fictions concealing a different Sense: But the Record or Testimony, as they wou'd say, of profound and pious Divines, containing a Doctrine older than all the Poets and Historians, to the Truth of which the Names and Notions of the Gods vet received over all the Towns and Villages of Phenicia, bear witness, and the Mysteries yearly performed in each: That this is plain both from other Writers, and particularly from the Confession of the most approved Theologues; ' that the first and oldest Sages, Authors of the Doctrine concerning the Gods, had no Eye to Nature in their Compositions, nor allegorized the Tales concerning them; but restricted their Meaning to the Letter of the Narration.' - So that, he concludes, we need not go in quest of strained Applications to Nature, of which the Facts themselves afford a plain Confutation.

ANOTHER Father of a clearer Head, tho' warmer Heart, goes not quite fo far; he feems to allow a little unwillingly, the first Fables to have had Allegories; but says, most justly as

to the later Grecians, that the Doctrine they Lett. 16. contain'd was unfixed and variable. Let an-

- cient Orpheus, fays he ironically, present him-
- ' felf before a folemn Affembly with his en-
- ' chanting Song and harmonious Lyre, that
- drew Woods and Wild Beafts after it: Let
- ' him invoke his Jupiter in the wondrous
- Words and transcendant Conceptions of his
- ' Theology:

Most great, most glorious Jove! tho' wrapt in Dung,

Of Horses, Sheep and Mules - \*.

'Then let him confider their marvelous and allegorical Meanings; and let his Doctrine, quitting these Portents, bewilder itself among the Depths and Precipices of a vague Theory 'z': which last Stroke, by the by, I believe was meant as a Hit at Porphyry and famblichus, the then Patrons and Props of the new-modelled Mythology a.

WITH better Sense St. Austin, after exposing the Absurdity of their Worship, starts the Objection; that these same Rites have natural Allegories; that is to say, they are Explications of the Laws of Nature, by which

P<sub>3</sub> the

<sup>\*</sup> See above p. 173.

Σ Στηλιτ. α.

ο λόι σοι των Πορφυρίε ψευσμάτων κ ληρημάτων (ἀντιτάτλεθω) οις ύμεις ως θείαις φωναις αιάλλεθε.

Lett. 16. the World was created at first, and by which it stills subsists: 'As if, says he, natural Al-

· legories were the Matter in question, and not

divine Truth; or that we were disputing what

were the Rules of Nature, and not what was

the Rule of God! This is touching the Point: For how properly he distinguishes between the Laws of Nature and the Will of its Author, otherwise than between Cause and Essect, is not to our present purpose; but the Distinction between them as Objects of Worship is highly pertinent; and at the same time that it decides the Question between him and his then Adversaries, it leaves the ancient Sages in full Possession of their Allegory.

Bur why then does both he and the greater part of the Fathers favour the mortalizing Scheme introduced by Eubemerus; that all the Gods of the Ancients were once Men? For two Reafons: First it was a cheap and ready Method of Confutation, that rid them of all the Gods at once, like L\*\*\*\*'s shortest Way with the Dissenters: Next it was the most odious Light in which they cou'd represent them. Ancients believed that dead Bodies were impure, and that whatever touched them was polluted and unholy until it underwent a proper Purification. This gave them a kind of Horror at whatever had a relation to a Corps, and made them fhrink with Aversion from Sepulchres and Places of Burial, which they called

called Sacred in the first and worst mean-Lett. 16. ing of the Word. The most hideous Form therefore in which the ancient Temples cou'd be dress'd up, was to represent them as Tombs: and make the Worship performed in them pass for funereal Rites to the Carcasses of departed Mortals. To prove this, Clemens of Alexandria has made a large Compilation in his Mifcellanies e transcribed entire by Eusebius, and often referred to by the other Fathers: And as the Affertion was true in part, and that most People had neither Learning nor Leifure enough to make the grand Distinction +, it came to be generally admitted as true in whole. fucceeding Fathers took it upon the word of their Predecessors, and transmitted it to the Monks, who faithfully handed it down to later Times d. Under this Prepoffession many learned Moderns have gone upon various Scents in quest of the human Origin of the ancient Gods. Their feveral Attempts resemble the different Systems of Philosophy contrived to account for

Intestabilis et sacer esto. Horat.

Περὶ τε νεκρῶν ἔιναι τάθες τὰ καλουμένα ἀυτῶν ἱερὰ

שבשע שבשע

ΚΛΗΜ. ΣΤΡΩΜ.

LUSIAD. Cant. IX.

<sup>†</sup> See ARISTOTLE, above p. 180.

Por feitos immortais e foberanos
No Mundo, a os Varões esforço e arte
Divinos os fizeram, fendo humanos:
Que Jupiter, Mercurio, Febo, e Marte,
Eneas, e Quirino, e os dous Thebanos,
Ceres, Palas, e Juno com Diana,
Todos foram de fraca carne humana.

Lett.16. the Phænomena of Nature. The Authors of these Systems are commonly so full and sond of one Principle of their own Invention, or at least of their own Applying, that by it's sole means they must needs explain the Structure, and unravel the Mysteries of the Creation. This Gilbert attempted by Magnetism, Dr. More by his bylarchic or Matter-ruling Genius, and M. des Cartes by Matter and Motion.

In the very same manner, the excellent Abbé Pluche, whose Works I read with real delight, reduces the whole Gods of Antiquity to certain Statues or emblematical Figures set up in public Places in Egypt by way of Almanach, to warn the People of Seed-time and Harvest, or like Heralds to proclaim Peace and War: Our learned and unwearied Traveller Dr. P\*\*\*, circumscribes them to a few of the first egyptian Kings: The Abbé Banier to real historical Persons, or dead Men deisted; and the greater part, Vossius, Bochart, Huet, and of late M. Fourmont, will have the Gods to be Scripture Worthies, and their Legends to be bebrew Tales misunderstood.

BUT MYTHOLOGY is a vast and various Compound; a Labyrinth thro' whose Windings no one Thread can conduct us; 'fince all 'the Powers of Heaven and Earth, whatever is, 'whatever acts, whatever changes, whatever remains the same, is by some congruent Image

to its peculiar Nature, variously painted in this Lett. 16. 'mimic Mirror of the Universe.' The primary great Gods represent its principal Parts and Powers, the numerous inferior Train exhibit either the under-parts of the World and their Influences, or they belong to human Paffions and human Transactions as connected with them: The rest are Men adopted into the number of Gods, and frequently blended with the original Deities.—To imagine all these can be reduced to one Class, and their infinite Relations, Explications, Applications and Mifapplications, through fucceeding Ages of different Taste, and distant Nations of different Manners, can be traced and laid open by any one however ingenious Syftem, is believing an Impossibility. It is like feeking a full View of the World with the Light of a Taper; and an Attempt to subject the Vagaries of heated Fancy on fuch Subjects as Religion and Philosophy to a fimple Uniformity. It may shew great Acuteness, and greater Learning, as indeed it has done; but turns out at best a pretty ingenious Hypothesis, like Des Cartes' Vortices or Epicurus' Atoms; a Fiction in the main with fome mixture of Truth.

'THE finding all the Gods of the Ancients, fays a learned Antiquary, to be fewish Patriarchs, feems unsupported by every thing, but a pious Intention of doing honour to the Bible.

Lett. 16. Bible. For by what we can collect from Pagan, or even Jewish Antiquity, the History of that People was less celebrated or known than of any People whatfoever: But known or unknown, continues the fame Author, it is fomewhat hard, methinks, that they will onot allow Greece the honour of producing one fingle Hero; but that they must all be fetched from Palestine. One wou'd have · thought the Number of the Pagan-Worthies, and the Paucity of the Yewish, might have induced our Critics to afford those some home-· fpun Heroes of a second rate at least: But this, it feems, would look fo like a facrilee gious Compromise, that an Expedient is contrived to leffen this Disparity of Numbers; and Moses alone is found to be Apollo, Pan, · Priapus, Cecrops, Minos, Orpheus, Amphion, . Tirefias, Janus, Evander, and Romulus, and about some twenty more of the Pagan Gods and Heroes. So fays the learned and judicious Mr. HUET, who not content to feize all he meets with as lawful prize within the Waste of fabulous Times, makes cruel Inroads into the cultivated Ages of History, and will scarce allow Rome to have its own Founder. Nay so jealous are they of this ofairy Honour paid to the Scripture, that I have met with those who thought it much incroached on, if we shou'd believe there

e was

was any other Origin of Human-Sacrifice, Lett. 16.

than the Command to Abraham to offer up

' his Son. This contending for fo extraordi-

an Invention puts one in mind of those

Grammarians who from a due Regard to the

' Glory of ancient Times, will not admit either

' the Great or Small Pox to be modern Discove-

' ries, but vindicate those inestimable Blessings to

' all-knowing Antiquity "."

A PREJUDICE therefore derived from the Fathers, and a pious Defire to put honour upon the Fews have led many Men aftray. Mifguided by these, they have taken a slippery Road where Resemblances are mistaken for Proofs, of the God and Mortal's being one and the fame Person. A Road full of Mazes. and frequented by Phantoms that promife to direct, and then deceive you. Many great Men, whose Names I truly honour, have wildly wandered in it, in spite of the widest Literature, and found, or imagined Resemblances, in virtue of which they concluded the most different Persons to be the same Individual. An Example will better convince you of the Fallacy of this way of reasoning; and in that very Instance where they think themselves least obnoxious to Delufion, I mean the Identity of the Tewish Lawgiver with the God of Wine. The chief

DIVINE LEGAT, Book II.

Lett. 16. chief Points of Resemblance, collected with infinite Pains and Pomp of Learning, are these.

I. BACCHUS was born in Egypt, put into a Rush-Basket, and committed to the River: So was Moses. II. Bacchus had two Mothers, and was very comely: So had Moses. III. Bacchus was bred in Arabia, from whence he iffued and led wondering Nations after him by miraculous Feats: So did Moses. IV. Bacchus was a Legislator, and had a two-fold Law engraved upon two Plates \*: So had Moses. V. Bacchus is painted with Horns, and always accompanied with a Dog: So is Moses f. VI. In fine Bacchus and the Bacchants handled Snakes unhurt, brought Streams with a Stroke of their Thyrse from the Rock, made Fountains flow with Wine and Milk, and Honey distill under their Steps: So did Moses in every point.

Now to shew how ticklish it is to trust to these Co-incidencies, let us suppose that we had known the History of Romulus the Founder of Rome with no more Certainty (as it is not with much) than we do the Conqueror of the East's; that we had only a scattered Tradition about him equally vague with the mystic Hints about the Nysean God. In that Case, what should hinder some sage

\* ΔΙΠΛΑΚΑ ΘΕΣΜΟΝ.

to

f Kaleb in Hebrew and Kalb or Kelb in Arabic fignify a Dog, the Name of Moses's chief Favorite.

to affirm, that Romulus and Moses are one and Lett. 16. the same Person. For I. ROMULUS at his Birth was exposed in the River for fear of a great King: So was Moses. II. Romulus was spared by the Water, and most fortunately preferved: So was Moses. III. Romulus was educated as a Shepherd, and kept his supposed Father's Flocks: So did Moses. IV. Romulus defeated and killed the King who had caused him to be exposed: So did Moses. V. Romulus led forth Tribes to new Seats, was a Lawgiver and Founder of a State: So was Moses. VI. Romulus introduced a Senate or Court of Elders into his new Polity: So did Moses. VII. Romulus was both King and Prieft; and had a Brother more priestly than himself: So was Moses, and had a Brother the same. VIII. Romulus conquered Kings, and with Hands lifted up to Heaven, averted a Defeat, and obtained a Victory: So did Moses. IX. In fine, Romulus disappeared from among Men, prone to worship him as a God, the manner of his Death, and Place of his Burial being equally unknown: So did Moses in every point. If therefore the fimilar Circumstances of their Fortune and Atchievements prove Moses and Bacchus to be the same Person, much more must the same sort of Evidence prove Moses to be Romulus; and then, by the grand Rule of Reasoning, Bacchus, Moses and Romulus must

Lett. 16. must necessarily identify, and the Italian and Arab (if Bacchus be a Mortal) must be lost

in the Yew.

THE Limits of Truth and Falshood are not always eafily fixed: But especially in mythical Matters, their Barrier at this Distance of Time, is often like Mahomet's Bridge s; finer than a Hair, sharper than the Edge of a Sword. and fo befet with Briars and barbed Thorns on each fide, that to pass it without supernatural Affistance is next to impossible. What clearer Evidence of this than the Variety and Contrariety of the clashing Systems? While some will have all the Gods of Antiquity to have been Egyptian SIGN-PosTs h; others Egyptian KINGS ; others Thessalian PRINCES ; others Fewish PATRIARCHS1; others KINGS of the feveral Countries where they were worship'd, or the COUNTRIES themselves ". But if you descend from the general System to Particulars, even those who agree in the main differ widely in the detail. Of those, for instance, who transform the Heathen Gods into Tews, fays one, Saturn is Adam, Rhea and Atê is Eve, Jupiter is Cain, Prometheus Abel, Lamech Apollo, Jabal is Mercury, Noëma Venus, Bacchus Noah, Janus Noah, and Phaeton

<sup>\*</sup> Al Sirât, in Arabic, the Passage over Hell to Paradise.

\* M. l' Abbé Pluche.

\* Dr. P \* \* \* M. le Clere.

1 Vossius, &c.

\* M. Bianchini.

Phaëton Elias in his fiery Char ". No, fays Lett. 16. another, Saturn is Noah, Sem is Pluto, Cham Jupiter, Japhet Neptune, Nimrod Bacchus, and Phut Apollo o. No, fays a Scholar of the former, Saturn, Jupiter, Pluto, Neptune, Bacchus, Mercury and the whole Train of the Gods center in Moses alone, and all the Goddesses in Zipporah his Wife, or Miriam his Sifter P. No, no, you are all wrong, fays another, happy in a Discovery hid from the Critics, for three thousand Years, CELUS or the Heaven is Terab, Saturn is Abraham, Rhea Sarah, Keturah Ceres, Hagar Pallas, Isaac Jupiter, Rebecca Juno, Ishmael Pluto, the good Jacob the Giant Typhon, Leah is Dione, Rachel Venus; their Maid Zilpah is a younger Rhea, and Bilha one of the Fates: Diana was their Family-midwife; and their Nurses, Bed-makers, Chamber-maids, Dressers, &c. made the Artemides or Nymphs of Diana's Train 9. Such is the Evidence that refults from imaginary Resemblances between real and fictitious Persons; and upon such Evidence, supported by equivocal Allusions and tortured Etymologies, have the plainest Allegories been rejected, and emblematical Gods metamorphosed into the Chiefs of a vagrant Tribe, and the Implements of their Seraglio.

Bur

<sup>\*</sup> Kircher, Vossius, &c. M. Bockart. M. Huet. M. Fourmont.

Lett. 16. But if contrariwise you pretend to argue, not from a Resemblance between Persons, real or fictitious; but to fix a Person from the Circumstances of a Fable, your Footing is still more flippery. Mythology is not only a perfect Proteus herself, but communicates a transforming Virtue to all she touches; for that Person human or divine is not so real, whom with two or three Epithets muttered like Charms, and a finall Variation of his Pedigree, she can not change into a Shadow. What Person more real than Samson, or whose Feats of Strength are to be more literally understood? Yet he and they are allegorized away by a very learned Man into the Subtleties of the Sceptical Philosophy. As Atlas and Hercules of old, because of their celestial Science were said to support the Heaven on their Shoulders, in the fame manner, fays he, the bodily Strength attributed to Samfon, is to be understood figuratively of the Powers of his Mind, whose superior Penetration convinced him of the Incertainty of all things, and made him a Sceptical Hero. His first Exploit was to kill the Lion, in whose Mouth he found delicious Nourishment. The prefumptuous Dogmatist is the Lion, out of whose Mouth he draws Arguments to confound him, and nourish himfelf in his own Scepticism. Samson's Foxes fet on fire the Corns of the Philistins. Caufes

Causes of Doubt collected by the Sceptic, and Lett. 16. tied together in one Chain of Argument, burn up and lay waste the Sciences, the Growth and Produce of the dogmatic Philosophers. fon carries off the Gates of their Town and fets them upon a Hill. The Senses, the Inlets or Gates of Knowledge are shewn by the Sceptic to be fo evidently fallacious, that it turns to a Demonstration exposed to public View. The dogmatical Philistins seize this slippery Samson at last, shear off his Speculations the Produce of his Head, where his great Strength lay; and tye him with their mighty infurmountable Argument, 'That if there be nothing certain, then the Foundation of Scepticism is incertain likewise: So that he must either chuse to perish himself, or allow that Proposition to be certain, that there is nothing certain.' He chuses the former, includes his own fundamental Maxim in the general Doubt, and to be avenged for his two Eyes, involves himself and his Enemies in the same inevitable Ruin. But the prime Hieroglyphic in all his Story and the most pat for our Purpose is the Faw-bone of an Ass with which he gave his Enemies fuch a notable Overthrow: With this natural Emblem of Ignorance and Inconcern he laid the bold Afferters of Infallibility by hundreds at his feet. He confounded the Pride of the self-sufficient Sophists; shew'd them they were but Asses; and weary with disputing,

## Letters concerning Mythology.

Lett. 16. disputing, he drank sweetly of the Stream of Contentment that flows from a due Sense of our own Incapacity, and delivers us from the vain Pursuits and endless Disappointments that attend presumptuous Searches, and mock our Attempts to know beyond our mortal Nature and finite Capacity.

LET me now set before you another Allegory; the Explication of a Fable contrived by the Devil, says a Man of immense Learning, in order to expose a Prophecy before its Accomplishment. It is the Story of SILE-NUS, the Tutor and Companion of Bacchus; whose Name he derives from Shil, or Silan, in the same manner as from Shir a Song the Phenicians derived their Shiran, and the Greeks their Syrens. 'It is said of Shilo, that to him 'shall the People be gathered for Instruction,

- and therefore Silenus is extremely learned,
- ' the Preceptor of the young Bacchus, and
- ' in Virgil fings of the Rife of Things, from
- ' Chaos, and the Formation of the World,
- which is a real Cosmogony. Shilo is repre-
- fented as tying his Foal to the Vine, and
- to the choice Vine the Colt of an Ass. Si-
- ' lenus is always lolling upon his broad backed ' Afs, (patulo ut femper Afello) and an infe-
- ' parable Companion of the God of the Vine.
- Shilo is to wash his Robes in Wine, and his
- Garment in the Blood of the Grape, like

LA MOTHE LE VAYER. Opuscule Sceptique.

those who tread in the Wine-Press. To tread Lett. 16.

the Grapes is the particular Function of Si-

lenus. But nothing is so impious, as that they

' feign him to be always drunk, and his Veins

' distended with last Night's Liquor, because

' it is just subjoined of Shilo, his Eyes shall

be red with Wine. The Conclusion of the

' Prophecy is, and his Teeth shall be white

' with Milk; and therefore Silenus's Food is

Cheese curdled with Fig-Juice, and the Milk

of a Cow +. The Devil, concludes this great

Scholar, could not contrive a more ugly Tale, to profane the most holy Mysteries of our

Religion, and expose them to the Ridicule

of wicked Men k.

But now see how the Tables turn! The Devil, according to another eminent Author, had not the least hand in the matter; but as he will needs have Abraham to be Saturn, Isaac Jupiter, and Esau to be Bacchus, and Osiris from his dwelling in Mount Seir; so he pretends, that Silenus can be none other than Esau's Father-in-Law Ana, called likewise the Seirian (tho' he was a Hivite) and that his Name is a Compound of Seiri-ana, Sir-enah, Silenus.

'BOCHART'S Silenus, derived from Schilo, 'is, he says, a most extraordinary thing: It Q 2 'is

+ Καὶ τυρὸς ὁπίας ἐς-ὶ, κὰ βόος γάλα.

ΕΥΡΙΠΙΔ. Κύκλωψ.

k S. Bocharti CANAAN. Lib. I. Cap. 18.

Lett. 16. is true, the other Circumstances of that Prophecy agree pretty well with the Preceptor of Bacchus; but what is that but explaining one Mystery by another? The whole Detail of Jacob's Prediction has ' hitherto been a perfect Riddle, and is ren-' dered still more so by the Zeal of the Com-' mentators. What I dare affirm is, that from · Schiloh, whose Meaning we know not, M. Bochart ought not to have deduced the ' Term Silenus. That God is called an old Satyr; and his Name was anciently proonounced Seirenos. Now if we recollect that

the Satyrs of Bacchus's Retinue were none

other than Esau's Troop of Seirim, Seirians, then the old Seirian, Ana, is the true Si-

' lenus". This Ana, we are told, found hot ' springs in the Defart while he was feeding

' his Father's Affes; or as others read, found

" Mules; and probably made use of them in

his Expeditions with E/au preferably to any

other Animal, as having been the Inventer

of their Propagation. Hence Silenus is al-

ways mounted on his A/s, always accom-' panies Bacchus, and schools the God amidst

' his Conquests ".' What pity that the fair Abolibama,

GENES. XLIX. §. 10.

n M FOURMONT, Reflex. Crit. fur les Hist. &c. Liv. II.

Sect. 3. Ch. 14.

m It is no strained Etymology of Σειληνος from σείω quatio, and Anu Torcular: But I believe it really comes from June Silan or Sailan Fluxus, Fluxibilitas, and ?!! Ian Vinum. The n in Silan is only accidental.

Abolibama, Ana's Daughter, and Esau's be-Lett. 16. loved Lady shou'd not be found to be the forlorn Ariadne? That his Mother Rebecca should not be SEMELE instead of Juno? or his eldest Son Duke Eliphaz, shou'd not be Bacchus' first-born Staphylus, tho' plainly meaning a Grape; Nature's first Step in the Production of Wine.

WHOEVER goes in quest of Similitudes to a fav'rite Object, will be fure to find, or to imagine he finds them: neither Learning, nor Ingenuity can fecure him from Illusion: nay the warmer his Fancy, the more flippery is his Footing; and the wider his Views are, without a cool and masterly Judgment, they but furnish more Phantoms to lead him aftray. The three States which a great Man \* had conceived the World was fucceffively to pass thro', had so possessed his Imagination, that he believed them to be typified by the Fewish Temples. The first (Solomon's) represented the Earth before the Flood; the fecond, inferior to the first, reprefented the present shattered State of the Globe fince the Difruption of its fine Shell by the Deluge; and Ezechiel's Temple, the most beautiful of all, is to figure with the new Form, which this fecond Temple of the World will affume after the Conflagration. The Cabbalists have a Notion that the Tabernacle made

Q 3

by

Ρ Σταφυλός.

Dr. T. BURNET.

Lett. 16. by Moses was a Model of the Universe in miniature; but when they come to explain every Part, they are as much at a loss how to adjust them, as the truly learned Doctor must have been to tell, What State of the Earth was represented by the Jewish Temple built under the later Kings, and destroy'd by Titus Vespasian? Thus you see what comes of Attempts to take Things off their natural Hinge, and hang them upon our own ingenious Suppositions: It proves an untoward Machine, which neither Learning nor Genius can keep a going.

But after wandering thro' fo many different Schemes, wou'd you be content to have all the various Gods of the Ancients ranged, and fet before you in one comprehensive View? They fall naturally into three Classes, and had Worshippers suited to them of three different Characters. I. The Parts and natural Powers of the Universe, called out of Chaos, said the Poets; formed in Chaos, said the Philosophers †, by an all-wise Mind that first regulated and still keeps them in order. II. Genii, or spiritual abstract Substances, supposed to exist in, or preside over these Powers; and III. Human Creatures dessed. The Worshippers of the first were the wise and know-

<sup>+</sup> Δόξειε δ' αν κ Ησίοδο όρθως λέγειν, ποιήσας πρωθου το ΧΑΌΣ.—ως δέου, πρώτου υπάρξαι χώραν τοις δυσι, διὰ το νομίζειν, ώσπερ δι πολλοί, πάνδα είναι πε, κ εν ΤΟΠΩ. ΑΡΙΣΤΟΤ. Φυσικ. Ακροασ. βιδ. Δ.

ing Few, who believed in one supreme God, go-Lett. 16. verning all the subordinate Powers of the World. The Worshippers of the second were the middle fort of People, of good Sense in the Affairs of Life; but who had no Leifure nor Inclination to question the received Religion. The Worshippers of the last, and of every thing that had the Name of a God, were the unthinking Multitude, standing in awe of their Statues, and

fwallowing the literal Legend.

PYTHAGORAS taught that God, the first Cause, was imperceptible, invisible, incorruptible, and only to be apprehended by the pure intellectual Faculty of the Soul. The pious peaceful Numa forbid the making any Statue or Image of God, after the Likeness of mortal Man or other living Creature; it being neither holy in itself to liken the Supreme exalted Nature to any baser Being, nor possible to attain the Knowlege of God otherwise than by the Understanding. While some natural Philosophers, Materialists, were bungling like Spinosa, or bewildered like Des Cartes, in their incoherent Schemes, ANAXAGORAS brought forth his divine Principle, That when all things mingled in one mighty Mass, a MIND, allwife and all powerful, mildly interposed, separated the jarring Parts, and reduced them into order; and in fo teaching, fays a fevere Judge, ' he seem'd like one who sees among the Q 4 · Blind.

Lett. 16. Blinda.' ANTISTHENES the Parent of the - Cynics affirmed, that God cannot be viewed with our mortal Eye, because he resembles no visible Thing; so that we need not imagine it possible to frame any Idea of him from Statues, Pictures, or any material Representation b. XE-NOPHANES, with his wonted Tartness, said, that if the Ox or Elephant cou'd carve or paint, they wou'd certainly represent God under the Form of their own Species, and just with as good reason as Phidias and Polyclete had imagined he resembled a Man. Even the pious Xenophon, devout almost to Superstition, the great Patron of Sacrifice and Divination, if we may trust a learned 'Father, cou'd fay, that tho' we might well discover the Immensity and all-mighty Power of God, as he moved and governed all Things, being himfelf immovable, yet it is impossible to conceive the Form of his Countenance, or know his real Aspect. Nay much later, and in more bigotted, because more flavish Times, the inquisitive ADRIAN still prying into Futurity, and canvaffing all the hidden Things in Heaven and Earth, built many a beautiful Temple, with ne'er a Statue or Image of the Divinity within it, nor e'er a Beast or Burnt-Offering allow'd in the Worship. A Song in honour of the God, or Hymn to the Hero,

<sup>\*</sup> ΑΡΙΣΤΟΤ. Μετά τ. Φ.

Apud Theodoret. Cyrenens.

Arnob. adv. Gentes.

Hero, folemnly performed on appointed Days, Lett. 16. was all the Oblation he thought cou'd be acceptable to the divine immaterial Nature.

I SHOULD make a long Letter, or rather a Book by itself, were I to tell you all that the ancient Sages, or PLATO fingly, has faid upon this Subject. I referve the divine Philosopher for some Opportunity when I can do him more Justice: Let me conclude this part of the Proof of my Distribution of the Gods and their Votaries with the Words of his great, and for the honour of Learning, I wish I cou'd not add, ungrateful Scholar; a Man of the keenest Parts that ever wrote: 'God, fays he, is always the Object of Admiration; and the more he is viewed, the more marvelous he appears. ' For God is Life; as the Action of MIND HE is the Source of Action and is Life. ' Motion: and self-existent Action is his Life. ' transcendent, and eternal. We affirm there-' fore, that God is the living, everlasting, BEST of Beings; and that Life eternal, and unin-' terrupted Duration is the peculiar Attribute of God, and constitutes his Godhead of From these Testimonies I infer, that the wise and knowing Few among the Ancients acknowleged one all-wife MIND that first regulated the Parts and Powers of the Universe, and still keeps them in Order.

Bur

ΑΡΙΣΤΟΤ. Μ. Τ. ΦΥΣ. β.δ. λ.

Lett. 16. But what will you fay, when for Examples. of the Middle fort of People, I produce Men of no less Note than the learned Varro, and contemplative Plutarch? I am forry for it; the Acuteness of the first, and Piety of the last, might have done honour to greater Reach: but hear the Creed of the former. ' As for ' my part, fays he, I believe that God is the · Soul of what the Greeks call KOEMOE, the 'UNIVERSE; and that the World itself is God\*. But as a wife Man is fo denominated from ' his Mind, tho' he confift of Mind and Body, ' in the fame manner the World is called ' God from the Mind that predomines. ' is divided into two Parts, Heaven and Earth; ' and Heaven into other two, Ether and Air; ' and the Earth into Water and Land. ' highest of these is the Ether, next Air, then Water, and laftly Earth. All which four ' Parts are full of living Souls; the Ether and ' Air of Immortal, the Land and Water of ' Mortal. From the utmost Circumference of ' Heaven to the Orbit of the Moon, inhabit etherial Minds, the Host of Heaven, who are ont only understood, but seen to be the cele-' stial Gods. Between the Moon's Orbit and ' the Height to which the Winds and Rains ' afcend are aerial Beings not to be perceived by the Eye, but only by the Mind; and ' they

<sup>\*</sup> It is the Orphic Doctrine: See ΠΟΙΗΣ, ΦΙΛΟΣΟΦ published by H. Stephens.

'they are called *Heroes*, *Lares*, and *Genii* '.' Lett.16. This is the Sum of his Creed; and of a piece with it is his System of Divinity.

THERE are, he fays, three kinds of Theology, or three Methods of treating of the Nature of the Gods: one mythical, another natural, and a third political. They call that mythical which is most employ'd by the Poets; the natural belongs to the Philosophers; and the political to the State. In the first I named, many things are feigned contrary to the Nature and Dignity of the Immortals; fuch as that one God sprang from a Head, another from a Thigh, another from Drops of Blood; here we are told that the Gods stole, that they committed Adultery, that they ferved as Slaves to a mortal Man; and in short, here we find every thing ascribed to the Gods, which not only a Man, but the vilest of Mankind cou'd be guilty of. The fecond I mentioned is the Subject of the Books of the Philosophers, where you find many Questions put about the Gods; as, Who they are? Where they are? Of what, and what kind of Race? Of what Duration? If they be from Eternity? if they spring from Fire as Heraclitus thought? if from Numbers as Pythagoras? if from Atoms as Epicurus? With many other fuch Disquisitions, which our Ears can better bear in private within the Walls of a College, than in public Meetings abroad.

Apud Augustin. de Civ. Dei. Lib. VII. Cap. 6.

Lett. 16. The third fort of Theology properly belongs to the Members of a State, and shou'd be known and exercifed especially by the Clergy, It prescribes what Gods ought to be publickly worship'd, what Sacrifices it is proper for every one to offer, and what holy Rites to perform. The first Theology is chiefly adapted to the Stage; the fecond to the World; and the third to the State f. That is to fay, that M. Varro thought the chief Use of Mythology was Diversion; that the Books of the Priests were calculated for Policy, and the real Nature of the Gods was given, as Solomon fays of the World, for Men to reason on. How far he carried his own Enquiries you have already feen; and shall now fee that the good Plutarch did not carry his much farther.

In his Treatise of reading the Poets, he is very careful to make a Youth distinguish when the Name of a God means directly the divine Spiritual Substance, or is only applied to certain Powers of which the Gods are Authors or Directors. 'Thus when Homer invokes ' Fove, most glorious, most great, sitting on

- bigh, and governing all things, it is, he says,
- the God himself: But when the Poet super-
- ' adds Jupiter as the Cause of all the Mischief
- that followed upon the fatal Strife between Agamemnon and Achilles—Done was the

non and Achilles—Done was the Will

f Ibid. Lib. VI. Cap. 5.

Will of Jove \* -- it is no more the God, Lett. 16.
but FATE. For the Poet does not think

that Jupiter, the most beneficent of the

Gods, contrives Mischief to Men; but very

truly and properly points out the natural

necessary Connexion of Things: to wit, that

Prosperity and Victory is destinated to the

State, to the Camp, to the Commander, who

' is most sober and vigilant: but if abandoned

' to Passion, they come, like the dissolute Grecian

' Chiefs, to split and mutiny, Disorder ensues,

' and a difmal Exit E.'

Both these learned Men believed in distinct spiritual Substances, bearing the Names of Jupiter or Apollo, or of any particular Deity: and if a Varro and a Plutarch did so, what may we conclude of the greater Part of the Senators of Rome, or Statesmen of Greece, who perhaps never called one of their Gods in question; or if they did, had but little Leisure for such Speculations. As for the Vulgar, their Credulity in later, as well as ancient Times, is so glaring, that it wou'd be losing Labour to exemplify it: But you sometimes find among them a solemn conceited Dunce, who at the same time that he believes the literal Legend, how gross soever and palpable

<sup>\*</sup> Piutarch is favourable to the Poet: Jove's Will plainly relates to the Petition of Thetis, and Jupiter's Purpose in confequence of it, to put honour upon Achilles by reducing the Greeks to such distress as should oblige them to implore his Assistance

Β Πως δεί του νέου τοιημάτων απόυειν.

Lett. 16.it be, thinks himself inspired and a Favourite of Heaven. As a Character of this kind is entertaining in Theory, tho' odious in the Original, I will give it you as drawn by the greatest moral Painter that ever handled a Pen.

THE Athenian EUTHYPHRO was not only a religious, but a prophetical Person; and particularly remarkable for a most scrupulous Conscience that trampled upon all human Confiderations of Duty, Confanguinity and Gratitude, when they stood in the smallest competition with his supposed Piety. He happened to meet with Socrates while the Philosopher was attending the Court for capital Crimes, fome time before his Trial; and having heard what he was accused of, he condescended to encourage him, and made no doubt but he (Socrates) wou'd manage his Cause with Spirit and Success, as he himself hoped to do his own- 'What, faid the Sage, have you a Trial likewise to come on! Pray what may it be -do you prosecute or defend? Euth. I am the Profecutor, Socrates! Soc. And of whom Euth. Of one whose Prosecution feems as mad to the World, as my Prophecies feem wild to the People of Athens. Who may that be, Euthyphro? Euth. My own Father. Soc. Your Father! good Sir? Euth. Yes, my very Father. Soc. Wellbut what is the Crime? of what do you accuse him? Euth. Of nothing less than Murther

Murther. Soc. Heavens! Euthyphro! Sure the Lett. 16. greater Part know not how to do things as they ought to be done; that is not every body's Talent; but only their's, who like you have been bleffed with great Attainments in Piety and Wisdom. Euth. Ay, Socrates, with great Attainments indeed! Soc. But pray, give me leave, was it any near Relation that was killed by your Father?- to be fure it was; for you wou'd never profecute your Parent for the Death of a meer Stranger. Euth. Ridiculous! Why do you imagine, Socrates, there is a bit of difference, in a matter of Bloodshed, Whether the murthered Person be your Kinfman or not? or that this is not the fingle point to be confidered, Whether the Man were justly killed? And if justly, to fay no more of it; if not, to profecute the guilty Person, tho' he slept with you in the same Bed, and eat at the same Table: For the Pollution and Infection of Guilt is the fame to you, if you wittingly affociate with the Criminal, without fanctifying yourself and him by a legal Profecution of the Crime. The Person murthered was a Doer of mine; and Overfeer of the Ditchers and Labourers at our Farm in Naxos: he one day got himself drunk, and in his Liquor fell upon one of the Workmen he had a pique at, and dispatched him: Whereupon my Father had him feized, and thrown into some Hole or Ditch, bound hand and foot,

Lett. 16. foot, sending a Messenger hither to Athens to take Advice of the Judge of Criminals, what was to be done with him. But in the mean time he never minded the Man he had bound; but neglected him as a Murtherer in the Ditch; as if it were no matter whether he perished or not; as in fact he did; for Cold, Hunger and Bonds killed him before the Return of the Messenger. And it is for this, Socrates, that my Father himself and all my Friends are enraged at me, because for the sake of a Murtherer I profecute my Parent who neither killed him, as they are pleafed to fay, nor if he had killed him a thousand times, as he was guilty of a Murther, should any body mind what was done to fuch a Wretch; befides that, it is a horrid thing for a Child to profecute his Father for Murther. Thus they talk; - but littlevery little, are they acquainted with God: or in what respects be reckons things boly or impious in the Actions of Men. Soc. And do you then, Euthyphro, really imagine that you have fuch infallible Knowlege of the Things of God, and can fo affuredly discern between what is impious and what is boly, that, the Cafe being as you fay, you have no Perplexity, left you should be perhaps doing a wicked thing in a capital Profecution of your own Euth. No-not the smallest: Father —? For then my Knowlege wou'd be of little avail - and your Friend Euthyphro wou'd differ

differ nothing from any common Man, unless Lett. 16. he understood all these things with the utmost Certainty and Exactness. Soc. Well then, my dear Friend! Since it must be so as you say, I wish above all things to become your Scholar, that I may be able to cope with this fame Melitus who has accused me of debauching my young Companions, and inftilling wicked Notions into them about the Gods. For Heaven's fake, therefore, do - tell me what you fay you fo accurately know, and inform me, what it is you call real Piety, and what Impiety? and instruct me about Cases of Murther and fuch other weighty Matters.... But to do this the better, tell me first, whether Holiness be one single Thing, always consistent with itself, and always the same in every Action: and Unbolings, if I may use the Term, be not always its opposite, confishing of one individual Quality that renders any Action or Thing unboly, that is fo. Euth. Why to be fure, Socrates, it must be so. Soc. Well now tell me precifely what it is you call holy, and what impious? Euth. I call that holy, for example, what I am now doing; the profecuting any Transgreffor either for Murther or Sacrilege; or any Person committing such a Crime; be it your Father, be it your Mother. or who it will: and the not profecuting them I fay is unholy and impious. For confider Socrates, and I will give you a strong Proof that fuch

Lett. 16. fuch must be the Law of God, as I have already faid to others; and that it must needs be a just and righteous Thing to proceed against the impious, and not to spare, whosever it be. Do not all Men believe Jupiter to be supremely good, and supremely just? And yet all agree that he laid his Father Saturn in Fetters, because he devoured his own Children; and that Saturn himself had even castrated his old Father Celus upon some fuch account: This every body believes; and yet People blame me for profecuting a guilty Parent, and contradict themselves in so doing - while they praise in one what they blame in another, and fay clashing Things of the Gods and Me. Soc. Why Euthyphro! that is the very Reason, why I wou'd chuse, if possible, to avoid Melitus's Accusation; because when I hear any body telling or Alking fuch strange Stories of the Gods, I use to give them but a forry Hearing; for which cause they pretend that I transgress, and am criminal ... But if You, my Friend, who to be fure know all these Matters so perfectly, affirm them to be true; we must e'en yield the Point, and believe along with you. For what cou'd I pretend to fay to the contrary, who have fo often confessed that I know little about them? And therefore in the Name of friendly Yove, tell me truly, Do you in your Conscience believe that the Things told of Jupiter and Saturn and the other Gods really happened, and were

were in Fact transacted as they are litterallyLett. 16. told? Euth. That I do most firmly, Socrates, and know and believe still stranger - more miraculous Things than these, of which the rest of Mankind know little or nothing. Soc. And you are perfuaded that there was actually War in Heaven; -- Enmities, Strifes, and dreadful Battles among the bleffed Gods? and believe those Relations of the Poets and other pious Writers, in rememb'rance of which our Worship is so diversified with fignificant Ceremonies; as particularly at our grand Festival \*. when Pallas' facred Robe h crouded with fuch curious Representations is carried in solemn Procession from the Town to her Temple in the Cittadel: Shall we believe all that to be really true, Euthyphro-? Euth. True-Sir! Ay. and not only all that, but a great deal more; things that when you hear them, I am fure will aftoni Lyou, Socrates; and which, if you please, I will instantly rehearse to you concerning the Transactions of the Immortals. Soc. Why that may be, Sir: But as we are at present

<sup>\*</sup> The PANATHENAIA.

It has probably been in imitation of the Robe made by Jupiter, the Emblem of the Universe, described by the grand Mythologist. ZAΣ ωσιει Φάρων μέγα τε η καλου η εν ανίδι και μίνα το μέγα το η καλου η εν ανίδι και Γπυ η "Ωγενου, κ) τα το "Ωγενο δώμα-τα. ΦΕΡΕΚΥΔΗΣ. ΜΙΝΕΝΝΑ. Or Science, (so her Name signifies) sprung from the Head of Jove, contrived the Texture of the Universe; and to Her in Sacred Procession is carried the Robe it's Emblem. See her Picture drawn more divinely than ever Grecian drew it.

Prov. VIII. §. 22.

## 260 Letters concerning Mythology.

Lett. 16. present engaged upon another Subject, we will, if you please, wave the relation of those Wonders

until a more proper Opportunity i.

This knowing conscientious Person appears in the Sequel of the Dialogue to know little of the Duties of Life, and less of real Religion: Things, we must allow, that are too often separated; but not by those who have any just Notion of Nature, or of the Wisdom and Goodness of it's AUTHOR.

Tours, &c.

ΕΥΘΥΦΡΩΝ, ΠΛΑΤΩΝΟΣ.

LETTER

## LETTER SEVENTEENTH.

IS enough, my Friend! I ask no more: You are quite fatisfied that the primary Gods of the Ancients were intended to re-' present the Origin and Economy of the 'Universe: and that the Aim of the early Sages might have been to introduce an awful fort of Science fit to instruct the Wife and restrain the Multitude. That this Science was artfully convey'd in fuch Images as were aptest to strike the rawest Fancy, while ' they gave infinite Scope to the most elevated ' Capacity. That it was no wonder fuch a ' persuasive Power, shou'd tame Savages, ' polith Barbarians, and extort a little Attention ' from the wifest of every Age fince it first ' exerted it's Influence upon Men.' But, fay you, has not this enchanting Faculty been made subservient to bad purposes? Has she not patronized the Interests of Vice, and painted it's Enormities in lovely tho' lying Colours? She has, when misapplied or misunderstood: but no more than the other Powers of Poetry, the Influences of Eloquence, and even of Religion itself. Their Charms have all been prostituted to serve the worst of Causes; to ridicule Virtue, to undermine Liberty, to banish Morality, and vilify their Patrons and Profesfors. Witness R 3

Lett.17. Witness the wild Wit of an Aristophanes k, the Eloquence of a Curio or a Cleon the feeming Sanctity of most Sectaries", the Fury of the League°, or fly Hypocrify of Father Girard P. For what good thing is it that has not been some way abused? Mythology is but an Instrument, and may, like a Sword, ferve the best of Ends in defending your Country,

The Comedy inscribed the CLOUDS is an execrable Attempt to expose one of the wisest and best of Men to the Fury and Contempt of a lewd Multitude, in which it had but too much fuccess

He first patronized, and then for an immense Bribe, betray'd the Cause of Liberty, and proved the chief Incendiary of the Civil War.

m A professed Rogue; eloquent, humorous, and prone to

promote bad and depress good Men. n I shall mention two: Mazdac, a Persian Prophet, under Cofru Cobad, preached a Community of all Things, as the fole Way to Peace among Men. He had many thousands of Followers, and among the rest Cobad himself; from whom he obtained a Night of the Queen; and had certainly taken it, but for Anushirwan her Son's humble Entreaties; who, as soon as he came to the I hrone, cut off Mazdac the Impostor's Head.

ABUL-FEDA. About the Year 1125, Tanchelin a Fanatique, drew a great Part of Flanders after him. He appeared pompoufly dressed, in Cloath of Gold, with his Hair in Ringlets, curiously intertwisted with Loopings of the same. He gave sumptuous Entertainments, and assumed mighty State. His chief Doctrine was that Christ's Obedience had freed us from the Obligation of the Law; that the Eucharist was of no avail for Salvation, and that the pretended Ministry of Bishops and Priests was an Abuse in Christianity. His Disciples were so besotted with him, that they drank his Urine, and took it as a singular Favour, that he would abuse their Wives and Daughters in their Presence.

\* Under Pretence of preferving Religion it occasioned inexprestible Misery: The Assassination of two Kings, the horrid Maffacre at Paris, and the Desolation of France, were the chief Fruits of the holy League.

P A Jesuit, that first stupished and then abused his Female Penitents: a recent Story.

or Friend in danger; and the worst by enabling Lett. 17. you to murder both. You feem to comprehend so truly how the Ancients applied it, that I wou'd not mention the Virtues they ascribed to this mysterious man-taming Science, had not their Education, and of consequence their Way of thinking been so different from ours, that their Conceptions give us new Hints, and are delivered in a more genuine manly Language than is compatible with our Manners. But before I mention the various Purposes it ferved, it will not be amiss to review the general Source of the Gods, and confider the Intent of their most solemn Ceremonies, as they are described by the greatest Greek and Roman (the Pattern and Copy) whose Writings have reached our Times.

ASTRONOMY and IDOLATRY, naturally conjoined of old, came hand in hand from the East. The first of Mankind who inhabited Greece, seem to me, says PLATO. to have had no other Gods than those worshipped by many of the Barbarous Nations at this day; the Sun and the Moon; the Earth and the Stars of Heaven 4; infomuch, that they had not at first Names, not even for the Seven Planets. The Reason of this is, that the first who observed their Course, was not a Greek but a Barbarian. For it was in Countries blest with fair Weather and fine Summers, fuch

R 4

<sup>&</sup>quot; KPATTAOE

Lett.17. fuch as Egypt and Syria, that are remarkably fo, where we find the first Observers of the Heavens. Their Inhabitants, seeing the whole Chorus of the Firmament at once, and always bright, as living in Parts of the World far remov'd from Rain and Clouds, have transmitted to us, and dispersed over all, Observations of the Heavenly Bodies, verified by the Experience of ten thousand Years or upwards. Where by the Inhabitants of Syria the Philosopher points at the Chaldeans, the greatest Observators of the World.

But the Jewish Doctors proceed so far as to name the Man, and condescend upon the precise Time when first Mankind began to commit Idolatry; and as they have generally some fort of Foundation wrested from the Letter of the Scripture for their Figments, they build their Opinion, that Enos first introduced Starworship, upon an extreme obscure Sentence in the Original, which they translate, Then was Profanation committed in calling upon the Name of the Lord. Upon this Foundation the most learned of the Rabbins, Moses the Son of Maimon, introduces Enos discoursing thus: Since, faid he, God has created these heavenly

τ Παλάιος γὰς δη τόπο Εθςεψε τῶς ωρώθες ταῦθα ἐινοήσαντας, διὰ τὸ κάλλος τῆς θεςινῆς ώρας, ἡν ΑΙΓΥΠ-ΤΟΣ τε κὰ ΣΥΡΙΑ ἰκανῶς κέκτηθαι.

ΕΠΙΝΟΜΙΣ.

<sup>\*</sup> GENES. IV. §. 26.

Bodies, and placed them on high in their Lett.17.

exalted Spheres; fince he has put honour

upon them, and uses them as his Ministers,

it is but reasonable that We shou'd praise

and extol, and put honour upon them like-

wise: For this is the Intention of the bleffed

God, that we shou'd magnify and reverence

whomfoever he hath magnified; just as a

'King defires that bis Ministers shou'd be

' honoured, which is doing honour to the

' Prince himself.'

No sooner, continues the Rabbi, had this Doctrine, funk into their Minds, than they immediately began to rear Temples to the Stars, to do facrifice, to praise and exalt them in Words, and bow down before them; thro' a perverse Opinion of thereby obtaining the Favour of This was the Foun-God who made them. dation of Idolatry; and thus fuch of it's Votaries spoke and thought as understood it's real Origin; never imagining that there was no God befide these visible Stars: And for this reason the fame Doctor, a Man of great Authority among the Jews, expressly prohibits his Disciples, to look up and contemplate the Beauty and Order of the Heavens, lest they shou'd be tempted to worship them; or to fix their Eye upon an Image to admire it's Symmetry, lest in so doing it shou'd seduce their Heart; or lastly to read any Books concerning the Reasons or Rites of any other Religion than their own: Nay,

Lett. 17. Nay, fays he, we will not fo much as turn our Thoughts upon the Origin of a different Worship, or consider how such an Opinion cou'd spring up in the Mind of a Man (in direct contradiction to his own Practice, in this very Treatise of the Worship of the Stars) lest we be betray'd by our own Meditations: for human Reason is too feeble and confined for Men, by it's means, to attain the genuine Truth; so that shou'd every one indulge his own narrow way of thinking, every thing in the world wou'd quickly go to ruin.

Suppose, for example, a Man fit down to fearch into the Origin of Idolatry; fometimes he doubts of the Unity of the Deity, whether there may not possibly be two or more active life-giving Principles governing the World; fometimes he confiders whether the World were really created (produced of nothing) or existed from all Eternity: then he falls a fearching, what is by Nature supreme, and what fubordinate? what necessarily pre-exists, and what necessarily is the effect of it? At other times he is perplexed about Prophecy, and doubts in his own Mind whether it be real, or perhaps a Delusion? --- whether the Law\* came indeed from Heaven, or was the Device of a cunning Man? In this wavering state, he knows not the Rules by which he ought to proceed, in order to arrive at the Truth; and fo

<sup>\*</sup> The five Books of Moses, called the Pentateuch.

fo by degrees slips into the Opinion of the Lett. 17. Epicureans, who deny the Providence of God, or any kind of Intercourse between him and Men. Against this we are expressly warned in our Law, where we are commanded not any more to walk after our own Heart, and after our own Eyes to commit Whoredom': As if it were written, ' Let none of you follow his own Understanding, which is weak; nor flatter himself that by his own Reason and Meditation he can acquire Knowledge of the Truth.' For as our Sages have faid, from following our own Heart comes Herefy; and from indulging our Eyes comes Whoredom \*; meaning spiritual Whoredom.-Now a Yew who turns Epicurean, is no longer a Jew in any thing he does; nor are fuch to be again received tho' ever so penitent; because it is faid 'All that go in to her shall not return, nor tread any more in the Path of Life".' But they are all Epicureans who confult the Thoughts of their own Hearts—with whom it is not lawful to converfe or to answer them a Question; fince it is written, Come not thou near the Door of her House, and that all their Reasonings lead to Idolatry.

Would not you imagine from hence that the reverend Rabbins had a good mind to erect

NUMBERS XIII. §. 39.

\* כך אמדו חכמים אחרי לבבכם זו מינית ואחרי עיניכם זו זנות

W PROVERBS II. §. 18.

Lett. 17. among themselves a fort of Inquisition? As in fact the Discipline is extremely severe which they exercise over those they call Minnim's Men of a Kind (Heretics): They treat them as if they were Creatures of a different Species from the holy genuine Yews; and frequently include Christians in the Appellation, whom they look on as Sectaries and Schifmatics, that have separated from the everlasting Stem of their divine Catholic Religion. Were it in the Power of Priests in many Countries, as much as it is in their Will, to make their Anathemas effectual, a great Part of the World would be in a forry Plight: But, Thanks to Liberty and Learning, the bitter Curfes of the Rabbins are equally harmless to us Britons as the Vatican Thunders: -happy, that we need only take fo much of their Doctrine, as illustrates the Philosophers Affertion, that the first Gods were the Sun, Moon and Stars, whose Worship came into Greece from the East.

But let us, if you please, take one Step further back; and to facilitate our penetrating into so remote Antiquity, let us keep Nature steadily in view, and not be startled at a Paradox that seems to present itself, to wit, That things of such opposite Natures as Philosophy and Idolatry had yet one and the same Origin. Men, says the grand Critic, were first prompted

ין Species. מינא Specialis. מינים (Minnim) Speciales, Hæretici, Christiani.

prompted to apply themselves to Philosophy Lett. 17. by Admiration and Wonder: their early Wonder turned upon the most obvious Matters of Doubt and Speculation: afterwards, advancing by little and little, they began to enquire concerning things of more difficult Comprehension; such as the Reasons of the Changes of the Moon, of the Returns of the Sun, and Motions of the Stars: and at last they came to enquire into the Generation and Origin of the Universe itself. But the Man who wonders, who is at a fland how to account for what he fees, is still ignorant, and still in search of the Truth. Wherefore every real Philosopher is in some respect a Mythologist, a Lover of Fable and Allegory: For a Fable commonly confifts of Wonders; and in order to comprehend these Wonders, and dispel the Ignorance that occafions them, Men applied to Meditation and Philosophy w.

THAT the same Passion was the Source of Idolatry needs now no Proof: The Story told by the Arabian Divines \* of Abraham's being brought up in a dark Cave, and at his first coming forth, being so struck with the Appearance of the Stars, that he worshipped successively Hesperus, the Moon, the Sun, as his Creators, while they rose one after another;

the

**Ψ** ΑΡΙΣΤΟΤ. μ. τ. φ.

Ab. Ecchellens. Arab. Hift. VI.

Lett. 17. the Story, I fay, tho' good painting, is too long for my Patience. I prefer a more authentic Picture of the most early Idolatry, from that admirable Draught of eastern Manners, the dramatic History of JoB. ' If, fays the truly ' pious Arab, I gazed upon Orus (the Sun) when he was shining, or upon Tärêcha (the ' Moon) when rifing in her Glory; and my ' Heart went fecretly after them, and my ' Hand kiffed my Mouth, then may fuch and ' fuch Miseries attend me y.' In mild Climates and ferene Skies the Worship of the Sun must be very ensnaring. It is the most obvious and general Species of Idolatry,—varied into a thousand Shapes, -widely spread, and of the longest Continuance: nor is it any wonder, that Men ignorant of a higher Cause shou'd adore so bright an Object, at whose Recess the World mourns, the Heavens lowr, the Stars abscond, and the Earth is stript of her Fruits and Verdure: whereas, all Nature smiles at his Return; the Seas are calm, the Rivers clear, the Sky ferene, the Air benign, and Birds and Beasts, and Plants and Men revive at the touch of his enlivening Ray. No wonder the loss of this ADONIS\*, or mighty LORD, shou'd be loudly lamented in Assyria, in Egypt, in Phenicia, and in all the Countries tinctur'd with their

y Job XXXI. §. 26.

<sup>\*</sup> ארני Adon, Dominus. ארני Adoni, Dominus meus.

their Traditions \*: or that his Return to im-Lett. 16. pregnate the World with genial Vigour shou'd be welcomed with the highest Demonstrations of Joy. With whom shou'd the susceptive Power of Generation, the mild Venus, be in love +? whose Absence shou'd she mourn when he goes a hunting thro' the Monsters of the Zodiac, and approaches too near the frozen Bear ‡, but this mighty Source of Life and Love? Most naturally wou'd the Chaldeans call him Baal 2, Lord of the World; the Phenicians Beelsamen 2, Lord of Heaven; the old Egyptians Orus b, or Light and Fire; the Arabians

\* See a long and accurate Account of their Mourning for Aponis in Herodote's Euterpe, and in Plutarch de Iside et Osiride, to which join Ezechiel's Women bewailing Thammuz.

† Alma Venus Cæli subter labentia Signa

Quæ Mare navigerum, quæ Terras frugiserenteis

Concelebras; per Te quoniam Genus omne Animantum

Concipitur, visitque exortum Lumina Solis:

Nam simul ac Species patesasta est verna Dieï,

Et reserata viget genitalis Aura Favoni

Aereæ primum Volucres, te Diva, tuumque

Significant Initum, percussæ Corda tuå vi —

Omnibus incutiens blandum per Pestore amorem

Essicus ut cupide generatim Sæcla propagent.

Lucera

† 'Aoal' (the North.) See BION's elegant Ode on the Death of ADONIS.

The most inquisitive curious Traveller that ever view'd a Country, the natural and wise Heroditus, who was an Eye-Witness of the Magnissence of his Temple, and Rites of his Worship, calls him  $ZEY\Sigma$  BHAO $\Sigma$  Jupiter the Lord. Jupiter is of his own addition to explain the Nature of the God to the Grecians for whom he wrote. Bel or Belus shews the Chaldee pronunciation then prevailed instead of Baal.

בעל שמין Baal-Shamaim: Chald בעל שמים Beel-

Semen Lord of Heaven.

b 718 Ur — Orus. See Job XXXI. 5. 26. and Jamblishus of the Egyptian Mysteries.

Lett. 17. Arabians Ourotaalt c, the supreme Light; the Persians Orosmades d, the gracious Light; and the later Persians Mithras c, the most Excellent; while the other Parts of the visible World, the Moon, the Earth, the Sea, the Air, and the brightest Stars, received a proportionable but inferior Reverence.

THE Gods in whose Worship all the EGYPTIANS agreed, were no more than Iss and Osiris, the Sun, Moon and Earth: for Iss is sometimes Diana, tho' for the most part Ceres.

THE ancient PERSIANS neither built Temples nor raised Altars; but sacrificed on the Tops of the highest Mountains to the whole

"It would appear that in the Age of Herodotus the Arabic was a little nearer the other Aramean Dialects than it is now "Nouro, Light, and "Nouro, Fire; and "צליון Eelion, the Exalted, is pretty nearly שלה Elin and its Synonime — אלה, whence Ourotaalah, according to the Genius of the Language, the most bigh, or Supreme Light, and thence Herodotus formed his Ourotalt. It was well he was so nigh it. See below Note to See above p. 60.

\* From the Chald. "I" excellens, præstans, major; with the fervile (D) MITHRA. It signifies likewise Plenty, Abundance; and alludes to Jupiter pluvius, for has mater, signifies to give Rain, to pass in a rapid Course, and make to swim in Plenty; all Effects ascribed to the Sun, as is well known to those who understand the Symbols of the MITHRIAC SACRIFICE.

f Θεὰς γὰρ δη οὐ τὰς ἀυθὰς ἀπανθες ὁμοίως ᾿Αιγύπθιοι σέθονται, πλην ΙΣΙΟ΄ Στε, κὰ ᾿ΟΣΙΡΙΟΣ, τον δη Διόνυσον ἔιναι λέβεσι.

НРОДОТ. ЕТТЕРПН,

whole Circumference of Heaven, whom they Lett. 17. called Jove; and to the Sun, the Moon, the Earth; to Fire, Water, and the Winds, and to these alone they facrificed from the Beginning. Strabo subjoins Venus, meaning; I suppose, Astarte the Queen of Heaven, whose Rites they had learnt of the Assyrians and Arabs\*.

THE first ARABS themselves had absolutely no Gods but the Sun and the Moon, as we are told by Herodotus +, and the later were Zabians all the Time of their Ignorance ‡ and adored the Host of Heaven, until they were converted to the Worship of the one true God by Mahomet:

S THE

ε Τέζοισι μεν δη μουνόισι θύετι (όι Πέςσαι) άςχηθεν· εωιμεμαθηκασι δε κή τη ΟΥΡΑΝΙΗ θύειν, παρά τε 'Ασσυρίων μαθό τες κή 'Αραβίων' καλ έεσι δε 'Ασσύριοι την 'Αρροδίτην ΜΥΛΙΓΤΑ, 'Αράβιοι δε ΑΛΙΤΤΑ, Πέρσαι δε ΜΙΤΡΑΝ.

<sup>\*</sup> ΣΤΡΑΒ. Γεωγρ. βιο. is. in fine.

<sup>†</sup> ΔΙΟΝΥΣΟΝ & Θεον μοῦνου, 3 την ΟΥΡΑΝΙΗΝ κρέουται είναι — ονοιμάζεσι δε τον με Διόνυσου ΟΥΡΟΤΑ΄ ΑΤ΄ την δε Ο ρανίαν ΑΛΙΛΑΤ. I take this Alilat to be a different Goddes from Aitta mentioned above, Note (g): The former to be Venus (the Star called Allat, the Gordess, worship'd by the Tribe of Thakis. whose Temple was destroy'd by Mahomet's Command the ninth of the Hejira, that is the Year before his Death) the latter to be the Tribe of the Chaldeans, and the JUD or Willato, the New Moon of the Arabs.

<sup>‡</sup> So they call the Condition in which they lived before Mahomet.

Metropolis of ETHIOPIA, did facrifice to none of all the Gods, but to Jupiter and Bacchus; that is, in Terms of eastern Divinity, to the Heavens and the Sun, whom they most devoutly worshipped, and made Peace or declared War, as directed by their Oracle \*.

THE oldest Gods of the GRECIANS appear in their most solemn and ancient Oath, to have been Father fupiter, the all-seeing Sun, the all-bearing Earth, the Rivers and infernal Powers b.

THE same appear to have been the Gods of the ancient Goths, whose solemn Form of Swearing was, 'So help me Freia (Ceres or Earth) Thor (Jupiter) and Attin, or Odin (Neptune) the Almighty, as I say the Truth '.'

THE Gods worshipped by their Fore-fathers the ancient SCYTHIANS, were principally Vesta, the Bond of the Universe, Jupiter whom (with high Approbation of Herodotus) they called HAHAIOS or fatherly, and his Wife the Earth:

<sup>\*</sup> Η Ε RODOTE'S ΤΗ ALIA. ΜΕΡΟΉ, λέγεται Εναι Μητρο πολις τῶν ἀλλων 'Αιθιόπων' ὁι δ' ἐν ταύλη ΔΙΑ θεῶν κὰ ΔΙΟΝΥΣΟΝ μούνους σέβοιται τέλες τε με άλως τιμῶσι. ΕΥΤΕΡΠΗ.

ΤΕΥΥ ωάθεο! ίδηθεν μηδέων, πίδις ε, μέγις ε!

ΗΕΛΙΟΣ Θ'ός άντ' έφος ας, κ) ωάντ' έπα κούεις!

Κὰι ΠΟΤΑΜΟΙ, κ) ΓΑΙΑ! κ) δι υωένερθε καμόνθες

Ανθρώπες τίννυθον — ΟΜΗΡ. ΙΛΙΑΔ.

Ευρα Sæmundi apud Hickes.

next to these they worshipped the Sun, Venus Lett. 17. Urania, (the Moon) and Hercules and Mars,

Powers of Wark. Their Neighbours the Massagetes acknowledged no God, but the Sun alone\*.

THESE were originally the Gods of the greatest Nations: They were afterwards multiplied first by the Knowledge of the Philofophers, then by the Fictions of the Poets and most of all by the Ambition, and Avarice, of the Priests, and Superstition of the credulous Vulgar. The Philosophers quickly ceased from making Additions to their Number. Some of them attempted afterward to reduce it: while the wifer accepted of the current Tradition; and contented themselves with taking the best Precautions in their power against it's bad Influence upon Morality. Plato in his Timaus pays a decent Compliment to the Religion of his Country, that though it's facred Doctrines were delivered by the Descendants of the Gods without requifite Proof or proper Evidence, yet they were to be received and believed, both in Obedience to the Laws, and as coming from those who were sprung from the feveral Deities, and shou'd best know the Matters of their own Kindred. In conformity therefore, fays the complacent Philosopher, to their Traditions, let this Account of the Generation

<sup>&</sup>lt;sup>k</sup> ΗΡΟΔΟΤ. ΜΕΛΠΟΜΕΝΗ.

<sup>\* ¿</sup> ἀυτ. ΚΛΕΙΩ.

Lett.17. neration of the Gods be received by us and delivered to others: 'That of HEAVEN and

' EARTH were born Ocean and Tethys; and

Saturn, and Rhea and their Children. That

of Saturn and Rhea sprang Jupiter and Juno,

' and the Brother-Deities whom we all know;

' that when all these who either openly circum-

volve in Heaven in our fight, or only appear as

' the Gods think proper, were compleated, the great God, Parent of the Universe, called

them together and spoke thus.' His Speech to the new-created Deities is of higher Import than to decide a Question of meer Mythology; as you may perhaps hear at a fitter Opportunity: this Introduction to it plainly shews what regard a wise and knowing Man thought was due to the established Religion; and that the primary Gods of the Ancients were not understood to be deisted Mortals, but Parts of the mighty self-moving Frame created by the first Cause : that such was the Sense of the Authors of this Doctrine, as such it had the Sanction of the Lawgivers, and was received by the States of Greece.

HERE then is the Origin of a Distinction and the Reason of a Phrase frequently misunder-stood; the Dii majorum et minorum Gentium, Cods of the greater and lesser Nations: the former were the Gods worshipped by the Egyptians

HERMES ille ægyptius, quem trismegistum vocant, alios Deos dicit a summo Deo sactos, alios ab Hominibus.

Augustin. De C. D. Lib. VIII. §. 13.

Egyptians, Affyrians, Grecians, and other great Lett. 17. and wife Nations, all agreed in deifying these primigenial Parts of the Creation: the latter were ascititious; or Gods adopted from obscure People among whom their Worship had taken it's Rife. Thefe, the Philosophers and wifer of the Priests would not allow to be Gods. fuch as the Theban Hercules, Esculapius, Castor, and Pollux, because they had once been Men k. The others were the Cabeirim or Mighty Gods of the Easterns, and the Consentes, the unanimous or co-operating Gods of the Romans, worshipped over all the World; but whose Rites and Mysteries were particularly famous in the Islands Samothrace and Lemnos, and at Eleusis in the Neighbourhood of Athens. They were originally but two, Heaven and the Sun, the only Gods of the Ethiopians, from whom Egypt itself is said to have drawn both it's Religion and Learning: These were worshipped in Samothrace, and the Egyptians made them first fix, then eight, and long afterward twelve, at which number

Ibid. Lib. IV. §. 27.

Relatum est in Literis, doctissimum Pontificem Scævosam disputasse tria genera tradita Deorum: unum à Poetis, alterum a Philosophis, tertium a Principibus Civitis. Primum genus nugatorium dicit esse, quod multa de Diis singantur indigna. Secundum, non congruere Civitatibus, quod habeat aliqua supervacua, etiam quæ obsit Populis nosse: qualia sunt, non esse Deos Herculem, Æsculapium, Castorem, Pollucem; proditur enim a doctis quod Homines suerium.

Lett. 17. number the Dii Cabiri dicti Gods called Cabirs

or Mighty rested in most Nations 1.

Who these Gods were, and what was the Import of their Mysteries you may learn in one Sentence from the eloquent Roman already mentioned. In his first Book of the Divine Nature, he pretends to decline treating particularly of the holy august Eleusis, whither Nations came to be initiated from the utmost Ends of the Earth; nor will he fearch Samothrace, nor enquire too curiously what are the Objects of Worship hid in Lemnos amid the Thickets of a gloomy Wood, to which there was no access but in the Silence of Night: But he adds, 'When they are explained, and ' their real Import examined, the NATURE of THINGS (the Universe) is rather laid open than the Nature of the Gods ".' The Powers and Parts of the Universe were therefore the ancient Cabir or mighty Gods, and their mutual Connexions, Operations and Productions were typically represented in their Mysteries.

There is no doubt of this in the polite States; and here is a Proof that the same number prevailed among the sierce People, that under the Name of Getes, Gaths, Almans, Normans, &c. overran the West.

Told eru Beier and Ennigir

Twelve are the Aefers to be worshipped. Odin's Surname is

As A, the Asiatic; and from him the twelve Gods are called

Asa and Aefars. The Goths were originally Asiatic Tartars.

CICERO.

Prætereo Samothraciam, eaque quæ Lemni, nocturno aditu occulta coluntur, filvestribus sepibus densa; quibus explicatis ad rationemque revocatis, RERUM magis NATURA cognoscitur quam DEORUM.

Mysteries. 'As for those, says the same great Lett. 17.

'Author, who will have the Gods whom the World adores to be mortal Men taken

up to Heaven for their Bravery, Power, or

Fame, are they not void of all Religion

themselves. Yet this is the whole Plan of

· Euhemerus, who presumes to narrate how

' the Gods died, and to point out their Places

of Burial. But by fo doing, whether does

'he feem to have promoted Religion, or to

have ruined it from the Foundation?

By great Chance, the Names of four Gods of the Lemnian Mysteries have been preserved to us in a Citation from the Historian Mnaseas, Axieros, Axiokersos, Axiokersa and KADMILUS. They found very barbarous, and have fufficiently exercised the Sagacity of the Etymologists; their ingenious Conjectures might have had better fuccess had they more attentively confidered who the Gods were whose Names they were attempting to explain. The Knowlege of Things is the best Interpreter of Words; and Mnaseas has left us a general Hint that the first is Ceres, the second Pluto, the third Proferpine, and the fourth Mercury: but by not attending fufficiently to the Nature ascribed to these Deities, Men of great Genius have loft fight of the Subject, and struck quickly. off to other Views.

THE

Lett. 17. THE OEOI KABEIPOI, Cabir-Gods, Were originally Ezyptian. When Cambyfes the Son of Cyrus, was playing the Mad-man at Memphis after his Return from the unhappy Ethiopian Expedition, he not only murdered his Brother and best Servants in the Palace, but going abroad he broke up the Tombs of the Dead (hallowed Things in Egypt) and profaned the Temples of the greatest Gods. Among the rest he burst into the ancient Temple of Vulcan, and made himfelf extremely merry with the little pigmy Statue of the God: But after that he would needs enter the Sacred Shrine of the Cabir or Mighty Gods, into which it is impious for any Man to fet his Foot but the Priest: Here he not only scoffed and blasphemed, but likewise burnt the Statues of the Gods. These, says Herodotus, resemble that of Vulcan, ' whose Children they pretend to ben! The Cabir-Gods therefore are the Powers and Produce of FIRE impregnating Mother-Earth in the mysterious Work of Vegetation; and in this view their hard Names become of easy Derivation \*. The first is the prolific

> η ΚΑΒΕΊΡΩΝ τ' αδάλματα όμοια ές το σι τε ΗΦΑΙΣΤΟΥ. Τότε δε σφέας παιδας λέγεσι εναι, ΗΡΟΔΟΤ. ΘΑΛΕΙΑ. HERACLITUS faid that the Goos (i. e the World and it's Parts) were originally from Fire.

> \* ΦΕΡΕΚΥΔΗΣ λέγει εκ Καθείρας της Πρωτίως ή ΗΦαίς ε, Καθείρας τρείς η υύμφας τρείς Καθειρίδιας γενέθαι

τα δ' ονόματα άυτως ές η μυς ικά.

ETPAB. B.C. 1. OEORO NEW.

prolific Strength or Warmth of the Earth itself o; Lett. 17. the second the latent Strength of Grain or Power to expand itself by Heat and Moisture; the third that genial Warmth exerted and in Action, or the vegetative Life of a growing Plant, and the sourth is the Servant, or Creature of these Gods, laborious, inventive, and prone to Propagation.

EXPERIENCE shews that the greatest Wonders cease to be so when they are frequently seen. Some of them pass daily before our

o From [V, in Haph. [VII], in Arabic is Roboravit, Virente et Potentia imbuit, by translation, Concepit, gravida suit, VIN Erets Terra: But as the Cabirs came of Vulcan, I prefer the Chaldee IIN Aazi, succendit, accepdit, calefecit, as the truer Composition. The Word runs through the Eastern Languages. If Azza Bullivit, ferbuit, accendit, commovit, expressing particularly Fermentation.

P From the same and Onl Gheres Frumentum. The sew Fragments remaining of the Hebrew afford but narrow Notions: The Syriac and Arabic, copious Dialects, extend our Views of their p imitive Analogy. In the latter Gharas, signification plant, Ghirso Mucus, or generative Slime, (pag. 173.) , Kirso, Dung, and Urine of Cattle, ωμε Ghariso, the first Shoot, or Germ, from whence Aâzi-ghersa, Proserpine; the Derivation of whose Greek Name ΠΕΡΣΕΦΟΝΗ, see in the Note, on Sanchoniathon below.

4 The Feminine of the former.

From A: Kadimon or Kadim, Minister, Famulus, and MI Ilahon Deus. Kadm-ilož. ΚΑΔΜΙΛΟΣ and ΚΑΣΜΙ-ΛΟΣ. Mercury.

· Supra. page 175. and join to it from Herodotus "Os 15 δε τα Καθείρων "οργια μεμύηται, τὰ Σαμοθρήπες έπι-Γελεουσι, δυθώ ω νηρ διδε (διὰ τίτὰ τε ΈΡΜΕΩ ἀγάλματα ορθά έχεσι τὰ ἀιδοῖα.)

ЕТТЕРПН.

Lett.17. Eyes without Notice or Reflexion. The Sun rises, the Moon changes, the Stars revolve, in the View of thousands blind to so august a Scene. The Vapours mount, the Rains defcend, the Rivers flow, the Tides return unheeded by the Bulk of Mankind: and much more unheeded fpring th' unnumbered Tribes of the vegetable Race, except in fo far as they contribute to the Sustenance or Conveniency of our Lives. We feed upon the Fruits of Mother-Earth, without confidering what fecret vivifying Power renews her Bosom with annual Pregnancy: what latent Virtue enables a Seed apparently dead to transform itself into a thriving Plant, or tow'ring Cedar; and what Nymph or Hamadryade animates and feeds the endless earth-born Family?

IT had perhaps been well, cou'd I have introduced the Explication of the Nature of these hidden Deities, and the Import of their enigmatical Names, with fome striking Ceremony. Cou'd I under Cloud of Night have led you trembling through the thick Mazes of a wild Wood into a Grotto's Gloom; and there hear a folemn Voice pronounce these fearful Names, Aaxi-Erez! Aaxi-gbêrez! Aaxi-gbêrza! and at every Sound made the facred Image of the God to pass tremendous before you: Then have invoked the KADM-ELOE to shew their Operations typified in amazing Symbols, you might possibly have

flared

stared like a young Convert, turned Votary of Lett. 17. the Cabir-Gods, and never forgot their Rites

while you lived.

AND now, my Friend, I suppose with your Affent I may venture to affert it to be a common Mistake, ' that Mythology belongs only to POETS; or to Poets precisely as such, I mean Makers or Composers of Verse. They have long, it is true, monopolized the Muses, as if they favoured none of the Sons of Science but themselves; and along with that Encroachment they have appropriated their Method of instructing by Fable and Allegory: But anciently it was not fo: the inspiring Muse confined not her Influence: the Poet was not her fole Favorite: no, nor ever fo much as when he was a real Philosopher. FABLE was the first Garb in which Wisdom appeared; and was fo far from being peculiar to the Singfong Tribe, that the Fathers of Science both Civil and Sacred adopted it as the best of Means both to teach and perfuade. What Branch of Knowledge but has borrowed affiftance from this mimic Power? What Piece of abstract Speculation has she not coloured with Imagery, or what practical Precept has she not enforced with Examples? Even in Conversation and Bufiness, to what do we more commonly allude than to Esop's Cock, or his Fox, or his Dog deceived with his own Shadow? When a corrupt Resident lately meant

Lett.17. to delude his Country, and fell her to the common Enemy, he represented the sole Means of her Safety, her Union with Great-Britain, as hunting with the Lion who wou'd afterwards devour her t. Often, indeed, have Politics borrowed the Dress and Language of Fable; a Language in which you can fay without Offence a thousand ticklish Things not else to be mentioned: Things that would wound a tender Ear, and shock a darling Passion if nakedly told, glide gently down, like a bitter Pill in a mild Vehicle, when wrapt in a foothing Tale. Witness in Sacred Writ, the Story of Nathan, of the Widow of Tecoa, and to keep near the same Country, witness the inexhausted PILPAY; whose fertile Fancy has painted the Courts of the East, and exemplified the Fate of Favourites in a thousand Tales, fitted to every Maxim of State.

Would you have a small Taste of this political Mythology? Here it is; a Sketch from a superior Genius, equally capable of excelling in other Parts of Science, as he does in his own Profession. 'When Jupiter sirst heard of the Death of his Son Sarpedon, in the Rage of Grief he called Mercury, the

' Messenger of the Gods, and gave him Orders

' to go instantly to the Fates, and bring from

' them the strong Box in which the eternal

' Decrees were laid up. Mercury obeyed ' went

t Lettres de M. VAN HOEY.

\* went to the fatal Sisters, and omitted nothing Lett. 17.

a wife and well instructed Minister cou'd

' fay to make them obtemperate the Will of

Fove. The Sifters smiled, and told him,

that the other End of the golden Chain,

which fecured the Box with the unalterable Decrees, was so fixed to the Throne of Yove,

that were it to be unfastened, his Master's

Seat itself might tremble.' This elegant Apologue is capable of a fublime Application: but in meer human Affairs, were a Prince about to fap the Foundations of his own Grandeur, or a Minister about to disconcert the Measures, or destroy the Men that kept him in play, cou'd there be any thing more

apposite than to tell the Answer of the Fates to almighty Jove?

But though there be no Science unadorned by Allegory, it is in THEOLOGY that it triumphs and fits upon it's Throne: that Method, I mean, of teaching by Types, Allusions and Parables, so common in the East, and with which all their Compositions, facred and civil, so much abound. Yet it is a strong Phrase used by a learned Prelate, 'That the Fables ' which were profane in other oriental Nations were fanctified in Syria, and confirmed by the Authority of God himself:' Not meaning, to be fure, the mysterious Tales or religious Doctrines of the neighbouring Nations, Egyptians, Phenicians, or Arabs to have been adopted

Len. 17. adopted and sanctified in Palestine; but that the Method of instructing by Fable was employed by the Heaven-inspired Pen-men in the Land of Promise, as well as by the Priests in Egypt and the Magi of the East ": and in effect, fome of the greatest Divines in all Ages have been the most eminent Type-makers. A Prophet can scarce open his Mouth but in Figure and Allusion; and the greatest Wisdom is frequently couched in the darkest Sayings. Origen, Philo, and Tertullian, Men of warm Fancies, if they be not the greatest Typemakers, are the greatest Type-finders in Antiquity; and accordingly it was, and still is, a principal Part of facred Instruction, fays a very knowing and modest Yew, to search into the mystical Exposition of the Law, and parabobical Histories, not to be understood according to the Letter, but in a figurative Sense, with defign to instruct us in some useful Precept of Morality, according to the known Practice of the Orientals . Another learned Man of the fame Nation, but converted to Chritianity, declares the allegorical Meaning to be highly necessary for preserving the Purity of our Religion; which most certainly wou'd be infected with Judaism, if we kept Brictly to the Letter. 'We shou'd be obliged,

u Quas Parabolas in Nationibus de quibus differui profanas modo vidifti, eæ Sanctiores factæ funt in Syria, et Dei ipfius authoritate roboratæ.

P. D. HUET. De Orig. Fab. Romanens.

liged, he fays, to re-establish Circumcision, Lett. 17.

renew the Sacrifices and Burnt-Offerings,

and restore the whole Train of the legal

' Ceremonies. Nor cou'd we without the

mystical Meaning, well answer the Enemies

of the Law and the Prophets, when they

ask in derision, Why ever God laid such

abfurd Commands upon Men as to cut their

Fore-skins, kill a Lamb, or consecrate a red

' Heifer?' But does not the knowing Convert go too far in favour of Allegory, when he concludes ' that the Laws of Sparta or Athens

would appear more reasonable than the Yewish

taken without their mystical Meaning, and

' it's Explication "?'

WE are indeed told, that Truth, naked Truth, in facred Matters, is like the Sun in his Brightness, which mortal Eye cannot stedfastly view, without being dazz'led: but Allegory, the Picture or Semblance of Truth, is compared to the Iris, the reflected Image of the Sun. which we behold with Wonder, and gaze on She is faid to be the Daughter with Ease. of Thaumantias, or Child of Admiration; 2 Paffion when mixed with Delight the most attractive and commanding in the human Breaft. The Mind therefore, fays a pious Philosopher, attaches itself with higher Satisfaction to the Rain-Bow of FABLE, than to the resplendent Sun of simple TRUTH.

CERTAIN

W SIXTI SENENS. Biblioth. Szc. Lib. I.

Lett.17. CERTAIN it is, that our Sight turns too familiar with Objects it can command, and with which it is daily conversant. They lose their Dignity by degrees, and strip themfelves of the striking awful Appearance they ' The facred Horror of a formerly wore. holy Cavern, fays an admired Italian, a religious Darkness, a devout mysterious Dim-\* ness, or dubious Confine of Night and Day, \* produce incredible Reverence in the Worfhipper, and inhance the cloudy Majesty of the half-seen Object.' But how shall we understand what that eloquent Author immediately subjoins, when he first defires us to reverence Truth, and then asks, What other Religion in the World professes more openly to walk in the dark than our own? Does not God, continues he, make his Abode in the resplendent Abyss of inaccessible Light?and though he be faid, ' to have made Darke ness his hiding Place, does he not for all that dwell in the pureft Splendor; which being too dazz'ling an Object for the human Eye, is therefore held forth to us under the Name of Darkness? Is not Faith, which flows from him, an obscure mystical Revelation - it's Instruments, meer Symbols, it's Oracles the Prophet's full of a thousand Adventures that have all the Appearance of Type and Allegory ?? It is far out of my way to answer these Questions:

<sup>\*</sup> AGOST. MASCARDI Discorsi morali Parte I.

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Questions: but whatever Difficulties they might Lett. 17. raise in Italy, I am inclined to believe, that a Protestant who throughly understands his own Principle, is the fittest to remove them.

So far however, we may fafely affent to this learned Writer, that the End of facred Allegory was the Instruction of Mankind, which it obtained by two natural Effects of it's Influence on their Minds: First it impress'd them with an Awe of Religion, by the Majesty and Obscurity of the allegorical Meanings: and next enforced the Precepts of Virtue, and under cover of pious Rites recommended the Practice of them to the People. How justly the Opinion may be founded I pretend not to determine; but it has been long believed 'That the Divinity loved to be veiled; and that ' it's mysterious Substance disdained to be ' convey'd in plain Words into polluted Ears.' Numenius, the celebrated Pythagorean, having through I don't know what Caprice, undertaken to publish an Explication of the Eleusinian Mysteries, had proceeded but a little way in his Work, when some Goddesses appearing to him in a Dream, shew'd themselves standing naked. in an indecent Posture and infamous Place. From thence they chid him bitterly for his Attempt to divulge their Mysteries, as if thereby he had prostituted their Honour. For the same Reason Diagoras was banished from

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Lett.17. CERTAIN it is, that our Sight turns too familiar with Objects it can command, and with which it is daily conversant. They lose their Dignity by degrees, and strip themfelves of the striking awful Appearance they formerly wore. 'The facred Horror of a holy Cavern, fays an admired Italian, a reli-' gious Darkness, a devout mysterious Dimness, or dubious Confine of Night and Day, produce incredible Reverence in the Worhipper, and inhance the cloudy Majesty of the half-seen Object.' But how shall we understand what that eloquent Author immediately subjoins, when he first defires us to reverence Truth, and then asks, What other Religion in the World professes more openly to walk in the dark than our own? Does not Gop, continues he, make his Abode in the resplendent Abyss of inaccessible Light?and though he be faid, ' to have made Darke ness his hiding Place,' does he not for all that dwell in the pureft Splendor; which being too dazz'ling an Object for the human Eye, is therefore held forth to us under the Name of Darkness? Is not Faith, which flows from him, an obscure mystical Revelation - it's Instruments, meer Symbols, it's Oracles the Prophet's full of a thousand Adventures that have all the Appearance of Type and Allegory \*? It is far out of my way to answer these Questions:

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Lett.17. Athens, and a Price set upon his Head; and M. Attilius the Duumvir was condemned as a Parricide by the Roman Senate for having only employ'd a common Clerk to copy over the Sibylline Verses. In such a Temper, and under such Impressions, Men wou'd naturally fall to allegorize; that is, to hide their Conceptions of divine Things under Coverings and Symbols and accordingly the Countries where Allegory was most cultivated have been the most celebrated for their Religion.

EGYPT above all the rest, the Mother-Land of Mysteries is said to have hatched the better Part of the Rites that prevail over the World. ' It is a frightful Thing, fays an emie nent Divine, to consider their immense Diversity. Yet they all agree in many Points; they have almost all the same Principles and Foundation; they agree in Thefis, proceed by the fame Steps, and keep even Pace with one another: nor is it any wonder, fince they all took Birth in the same Country and Clime; all of them invent and furnish Miracles, Prodigies, Oracles, solemn Myfteries, holy Prophets, facred Festivals, certain Articles of Faith and Creeds necessary for Salvation v.' It is for this Reason that the first Poets, Masters in Allegory, Linus, Orpheus and Musaus, all instructed in Egypt, were

P. CHARRON de la Sagesse, Liv. II. Ch. V. Page 351.

were called Theologues"; and that fuch highLett. 17: Merit is ascribed to them in taming and civilizing rude Mankinda. Their Method of doing it by Parables and enigmatical Fictions they learned, if we may believe a Father of the Church, from the Jewish Prophets; nay and many of their mythological Tales tend to typify the Attributes and Actions of the true God according to the same Author \*. Whatever be in that Affertion, great was the Veneration anciently paid to these Sages, and little less to their Successors. It was said of HOMER; for instance, ' that as a Poet, he had in a manner formed and disciplined barbarous Greece; that for Instruction in the Management of all human Affairs he deserved to be taken up and got by Heart; and in a word, that it wou'd be the Heighth of Wifdom to model one's whole Life and Converfation upon this divine Poet b: And taking all these venerable Bards together, they

Extiterunt Poetæ qui etiam Theologi dicerentur, quoniam de Diis carmina faciebant; ex quorum numero fuisse perhibentur Orpheus, Musaus, Linus.

Augustin. de C. D.

Vivendi rationem quam moralem civilemque Sapientiam licet appellare, primi omnium mortalium prisci Poetae indagaverunt.

PATRICIUS de Regno. Lib I. Tit. 2.

<sup>\*</sup> CLEMENS OF Alexandria.

δ Ως την ΕΛΛΑΔΑ ωεπαίδευχεν ούλο ο ωοιητής.

κ) ωρος διοίκησίν τε κ) ωαιδείαν των ανθρωπίνων ωραίματων, άξιω αναλάδουλι μανθάνειν κ) κατά τελον τον ωσητήν πάνλα τον ανθε βίον κατασκευασάμενον ζην.

HAATON, HOLITEL I.

Lett. 17. were generally allowed to be the Fathers as it were of Wisdom, and Leaders in the Way of Knowlege. Their allegorical Art was adopted into every Part of Life, and every Science was treated in Metaphor and Allufion. The first Historians, as well as the first Philosophers, were Mythographers or Writers of Fables. After what you have heard, I suppose the last may be pretty intelligible; but how is it possible to transmit real History in a Fiction? It is, I must acknowlege, a little strange; but read Homer's Account of the Wall raised by the Greeks round their Ships and Camp, and particularly the Destruction of it by Neptune and Apollo, (the Sea and the Sun) after their Departure, and you will fee an elegant Conjunction of Fact and Fable. But there are two curious Instances of this Method of Narration in the most natural Author that ever wrote, and in the plainest of his Writings ; that wond'rous Journal of Cyrus's Expedition against his Brother, kept by XE-NOPHON; the most delightful instructive Record that ever preserved Virtue from Oblivion.

AFTER the first Repulse which that handful of hardy Greeks had given the perfidious Persian, they marched to the Banks of the Tigris. 'Here, says their General and Histo-

ε Οι ωρώτοι ΙΣΤΟΡΙΚΟΙ καὶ ΦΥΣΙΚΟΙ μυθοςεάφοι. ΣΤΡΑΒΩΝ. Βιθ. α.

<sup>\*</sup> ΞΕΝΟΦΩΝΤ. 'Αναδάσεως βιδ. γ.

rian, we came to a great City, deferted and Lett. 17.

waste, called Larissa, formerly inhabited by

the Medes. It's Wall was twenty-five Foot

thick, an hundred high, and two Parasangs

in Circumference, built of Bick with a

Stone-Foundation of twenty Foot. This City

was besieged by the King of Persia, when

he drove out the Medes; but it was not in

his power to take it, until the SUN covered

' bimself with a Cloud, and kept under Dark-

ness, until the Inhabitants failed, and then

it was taken.

From thence the Army made one March of fix Parasangs to a vast Wall surrounding a waste City, by name Melpila, formerly inhabited by the Medes: The Foundation of hewn Stone finely streaked, fifty Foot thick and fifty Foot high, upon which stood a brick Wall of the same thickness, and a hundred Foot high, fix Parasangs in Circumference. 'Hither the Median Queen is said to have fled when the

" Medes were deprived of the Empire by

the Perfians; whose King laid Siege to it;

but could neither take it by Storm, nor

through Length of Time, until JUPITER

thunder-struck the Inhabitants, and then it was taken.

THESE two improbable Tales look quite foreign and diffimilar as they fland interwove in the plain persuasive Narration of that memorable Retreat; and evidently bear the Afiatic alle-

T 3

gorical

Lett, 17. gorical Stamp both in their Turn and Expression. The Easterns to this day tell all grand Transactions mythologically; and are so accustomed to the figurative Stile, that it enters even into common Life. XENOPHON in his Passage through Asia, has picked up these Traditions from the People of the Country. and inferred them into his Journal just as he received them: I suppose that one of these Towns has been taken either while the Inhabitants were under Consternation during an Eclipse of the Sun, or from some thick Vapour raifed by the Stagnation of the Canals drawn from the River; and the other during their Amazement at the Thunder's burfting just over their City.

Poetry, Philosophy and Legislation, originally conjoined in one and the same Person, came in a few Generations to be separated into three different Characters \*. The Philosopher and Legislator stuck long together, and were never throughly disjoined; but Poetry which at first had been only a Servant to the other two, came quickly to forget her Station; to set up for herself, and take loose Flights, which shocked the Philosopher's Reason and the Lawgiver's Morality. Hence the early Grudge between the Professions; Wit and Wisdom at variance; and, in some States, Laws made to restrict Music and re-

τις διαφορά φιλοσοβία τε κή ποιπτική.

<sup>\*</sup> See Page 178. : ΠΛΑΤΩΝ. Πολιτ. 1.

gulate Poetry. But except in a very few, the Bard Lett. 17. for the most part got the better: His amazing Tales, his harmonious Numbers, his feeming Sanctity and Pretences to Inspiration, gave him a great Ascendant over his Competitors. He spoke to the Passions, and touch'd the weak Sides of Mankind, and could not fail to become popular. The Priests quickly saw it, struck wisely in, joined Interests with the Poet, grafted their Rites upon his Verse, and secured his Reputation with their own Establishment. He celebrated their Temples; they recommended his Tales. He affured the Multitude that every confecrated Place was a School of Piety; they explained every Allegory into a Lesson of some Virtue. or Cure of some Malady of the human Mind. No Man, they faid, cou'd ever hear the dreadful Punishments described, that await those who transgress the Laws of Religion and Humanity. without feeling some Impressions of the Awe they are calculated to raise: That Lycaon, for instance, was transformed into a Wolf, and others changed into Trees, Birds, Stones, or condemned to difinal Tortures below, or punished in their own Persons, or in their wretched Posterity. But whoever foundly believes them (as the Bulk of Mankind once did) will be throughly shaken; and so terrified while the Impression lasts, as either to abstain from such like Crimes, or at least have recourse to those who are imagined to have Power from the

Lett. 17. Gods to absolve them. In short, continued the Priests, Nothing so efficacious to sooth a disturbed Conscience, to rowze a dejected or curb a haughty Spirit, as a pleasing Rite or religious Allegory. Our fecret Lustrations, our folemn Processions and facred My-steries are fo many fovereign Charms to allay the Storm of the human Breast: They give a loose to some of them which must be evaporated either this or a worse way, and calm others through a kindly Persuasion of the Good-will of the Gods being procured by their Performance. Our public Feafts where Dancing and Exercife is used are of the first Sort; such as the Progress of Cybele, the Sistrums of Ihs, and above them all, the Ladies Delight, the Processions of Bacchus': Returned from these,

An ingenious Physician, in his Treatise of the Tarantula says, though there be many really bit by that venomous Spider, yet the Women, (by far the greater number of the Patients) frequently counterseit the Distemper by seigning it's usual Symptoms. For when they sall into any Languishment, either through Missfortunes, unsuccessful Love, or Ailments peculiar to the Sex, the lasting Grief brought on them by such Accidents degenerates into Melancholly and Despair. This is sed partly by their Solitude, living like Nuns, and forbid the Conversation of Men be it ever so innocent; and chiefly by the sulry Climate, (Calabria) hot nourishing Food, their own adust Constitution, Idleness, and such like. In this gloomy State, nothing delights and refreshes them so much as Music and Dancing: And to have their Fill of it, which is alone allowed to those stung by the Tarantula, they say they are bit; and their Paleness, Dejection, Dissiculty of Breathing, Palpitations, and perverted Imagination, like a Delirium, give a Colour to the Cheat. This is so common in the South of our Country (Italy) that these violent Dancings, so highly delightful to the Women, are turned into a Proverb, and called il Carnevaletto delle Donne, the Ladies little Carneval.

G. BAGLIVI. Diss. VI. de Tarant.

the weary Worshipper, being at a proper Pitch Lett. 17. for ordinary Life, can afford to fit quietly down at home, and mind his private Affairs. But if upon any Disaster, the Mind be seized with brown-eyed Melancholly; if eyil Omens, or long Solitude bring Dejection and Gloom, then a secret Sacrifice, an Expiation, or other holy Ceremony is the Cure: after it's pious Performance the Cloud is dispelled, the Gloom gives way, and the happy Devotée, now fatisfied with himself, and in good Terms with the Gods, fees every thing look gay; the World fmiles; his Heart is full of the sweetest Hopes, and all about him partake of his Good-nature and Affability: So powerful is the Virtue of our facred Institutions! But if upon a Repetition of these Rites at proper Intervals, that Serenity of Mind be procured which makes the Happiness of Life, must it not be acknowleged that their Authors were wife, and Friends to Mankind?

SUCH was the Language of the facred Order among the Ancients. The Poets, frequently moved by internal Impulse, gave their cordial Affent; and even the Philosophers partly approved the same Doctrine. The old thoughtful Heraclitus called all holy Rites Akea, Cures: And a later Sage, and zealous Disciple of the Priests, gives us this Detail of their Reasons. Some of the Rites, says he, that are daily performed in the Temples have a secret

Lett. 17 ' feeret and ineffable Cause of their Institution: Others have been confecrated to the Gods as their peculiar Symbols from the Beginning of Time: Others represent them in different Aspects (as genial NATURE has expressed invisible Proportions in visible Forms.) Others are meant as Marks of Honour, and aim at some certain Resemblance or Attribute of the Superior Nature. The fecond "Class have been framed for our Good, in order to deliver us from disorderly Passions. or to rid us of other Distempers to which we poor Mortals are obnoxious.' In confequence of these Principles he explains the strange. and most shocking Instance of their Rites, the Consecration of the Phallus, into an ' Emblem of the Power of Generation, whose pro-· lific Virtue is thereby invoked to impregnate the Universe; for which reason that Ceremony is for the most Part performed in ' the Spring, when the whole World receives ' a kind of Regeneration from the Gods.' As for the obscene Forms of Speech thought to be indispensable Parts of the Service, they are Remedies, or rather Antidotes against impure Paffions ..... All our Affections, he fays, · like

12. L. A 4

e Sattantion of originem illam mihi in medium proferre fas est, non que ad arcanam Divinitatis naturam refertur,
sed que aut fabulosis admixta dissertur, aut a physicis in vulsgus aperitur: nam occultas et manantes ex Meri Veri sonte
rationes ne in ipsis quidem Sacris ennarrare permittitur; sed si
quis illas assequitur continere intra conscientiam tectas jubetur.
Macrob. Saturnal, Lib. I. 5.7.

like a stemmed Torrent, grow more violent, Lett. 17,

the more they are restrained: But when they

s are gently indulged, and permitted mode-

rately to exert their native Powers, they

are quickly satisfied; after that, being soothed

by a fort of Charm, they yield to Persuasion.

that would have stormed at Violence. Thus

as we come to restrain our own Passion, by

feeing the Rage of other Men, and it's dif-

mal Effects represented upon the Stage, in the

fame manner by feeing obscene Sights in the

Temples, and hearing obscene Words, we are delivered from the Misery inseparable

from the Actions f.

WHETHER this might not sometimes be true, I shall not at present enquire. That it was frequently otherwise I am very certain; and therefore perfectly agree in Opinion with one of the wisest and most learned Writers of Antiquity, when after a high Commendation of the reformed Roman Rites, he desires that no body wou'd suppose him to be ignorant of the Use of the Grecian Fables. Some of them, he knows, explain the Works of Nature in gloomy mysterious Initiations; others are composed to comfort unhappy Men under Affliction; others to relieve us under Trouble of Mind, to rid us of Terrors and purge off black Opinions; and others for various laudable Purposes.

But

f IAMBAIX. BIB. P. S. 11.

<sup>\*</sup> ΔΙΟΝΥΣ. ΑΛΙΚΑΡ. Αρχαιολόγ. β.6. β.

Lett. 17. But, says he, tho' I be as much apprised of this as any Man, yet I would incline to use them cautiously, and rather approve the Roman Theology: For I confider that the Advantages to be reaped from the Grecian Legends are but small, and confined to the few who have been at Pains to enquire into their Origin: Now there are not very many who are well instructed in this fort of Philosophy; while the rude unthinking Multitude commonly understand these mythical Narrations in the worst Sense; and fall into one of two Evils: Either an utter Contempt of Gods immerfed in fuch Misery; or into an opinion that they need abstain from nothing base or unlawful, fince they have the Gods themselves for their Patterns.

You see he allows the Grecian A legories to contain a real. Philosophy; and that those who are capable of enquiring into their Origin may be highly profited both in Speculation and Practice. In the former they unfold the Mysteries of Nature; in the latter they afford infinite Materials to moralize? A well-disposed Person may there find something fitted to every Condition in Life. Wou'd we live contented with our Lot, and not aim at higher things than are consistent with Mortality? Let us recollect the Fate of the Giants that attempted to scale the Heaven, and the Fall of ambitious Bellerophon from his winged Horse.

Wou'D

Wou'p we guard against Pride and an un-Lett.17. bridled Tongue? There is wretched Marsyas hung up before our Eyes, and Niobe weeping for her Children till she was turned to a Stone. Wou'd we footh our Minds under the Viciffitudes of Fortune, and Calamities of Life? Let us listen to the Complaints of Apollo, uttered in doleful Strain upon the Banks of Amphyrsus while he was doomed to feed Almetus' Sheep. Lycaon howling through the Woods, is a loud Warning to the Wicked and the Cruel; Ixion for ever rowling on the restless Wheel, to the Lewd and Lawless; and Tantalus tortured amid Streams with Thirst, to the Covetous and Infatiable. On the other hand, there is Hercules and the Train of Heroes who by Virtue and glorious Deeds have obtained Heaven and Immortality: or if you aspire not so high, the Elysian Fields and Groves, the Abodes of the Bleffed, stand open to the Pious, and to those

## Qui sui memores alios fecere merendo.

THESE are some of the trite and obvious Lessons to be learned from Mythology: What an Instructress then must this creative Faculty prove, when employed by a masterly Hand to paint the Charms of Virtue, and Desormity of Vice? To trace their several Sources, pull off their Disguises, and point out their Tendencies through

Lett. 17. through all the Windings of the human Heart? Form to yourfelf the Idea of a monstrous manyheaded Beaft: Nay, shrink not from the Savage: he is nearer a-kin to us than we are aware. Imagine some of these Heads to be of tame, and others of wild Animals, which shoot forth all around the Creature by turns, and germinate at it's pleasure. With this Beast imagine the Nature and Genius of other two Animals to be compounded, that of a Lion. and that of a Man, so as to make only one Creature of all the three, but in whose Constitution the multifarious Monster shall predomine, then the Lion, and least of all the Conceive it to be so vested with the human Figure, that to those who cannot see within it, but only view the Out-fide, it shall appear to be one fingle Animal, and that a real MAN. Then imagine it allowed to act. according to the feveral inward Springs of it's heterogeneous Frame; and after that, think coolly with yourfelf, what Management would be most conducive to it's real Happiness -? Whether to feed and cherish the various Beast, to nourish the Lion, and starve the Man, so as he shou'd be dragged whither so ever the other pleased; while they are fighting, biting, and devouring one another, or to keep the Monster at under; to tame the Lion, and cherish the human Creature? In plainer Terms, Whether it be better to indulge the Instincts

of an Ape, a Hog, a Fox, or Goat, and Lett. 17. Lion-like to tear whatever opposes them; or to curb these sprouting Motions, and act like a Man?—to temper the native Fierceness of our Make with the mild Principle of Humanity; and chasten our apish animal Inclinations with the Majesty and Decency of a supperior Nature h?

PROTEUS is faid by those who wou'd deduce all Fable from Hiftory, to reprefent the various Enfigns used by the Kings of Egypt. Plato laughing, makes him an Emblem of the quackish Sophists, Lucian of the Players, Eustathius of Flatterers, Cassiodorus of Traitors, and St. Austin, which is the nearest, of Truth; for the real Allegory of Proteus is of deep philosophical Import: But the immense Diverfity of the buman Heart, the Vicissitudes in it of Virtue and Vice, the Successions of wavering Thought, the Storms of Passion, Contrafts of Defire, and Change of Pursuits, make it, if not a true, at least a happy Application, to call it a perfect Proteus; now Fire, now Water, then a lifeless Lump; by and by a Lion; then a Bull, a Snake, or any Animal whose Instinct and Affections it pleases to assume i.

'Tis thus that Fable takes the Harshness from dry Philosophy, and by mixing its Precepts with Imagery makes them not only easy to apprehend,

<sup>\*</sup> ΠΑΤΩΝ. Πολιτ.

A ACOST. MASCARDI. Part. I. Difc. z.

Lett.17. apprehend, but their Impressions both agreeable and lasting. For no Measure of Verse, no Strength of Figures, no Pomp of Language, nor Art of Composition has such an infinuating Influence upon a young Mind as a welltold wond rous Tale.

AFTER all, what shou'd hinder one of a poetical Turn, laid down perhaps on the Bank of a Brook, or feated on the Brow of a Clif. commanding the Ocean, and viewing the august Spectacle around him; the Beauty and Order of the Heaven, the Oeconomy and Concord of the Earth and Sea -: then confidering the Chain of Causes that keep the mighty Frame steady and invariable, what shou'd hinder him, I say to listen attentively to a Sage, who shou'd approach and tell him;

- 6 Sir! I'll give you the Clew by which to trace
- these latent Powers and satisfy your Curiosity.
- ' The great Foundation of Knowlege is the
- · Principle of Contradiction or Identity; that
- is to fay, that a Proposition cannot be true,
- and false at the same time; so that A is A,
- and cannot be not A, which fingle Principle
- ' is sufficient to demonstrate all Geometry:
- but if you intend to apply it to Nature,
- vou must assume another Principle, that of
- ' a sufficient Reason, or that nothing happens
- without a REASON why it happens fo rather
- than otherwise k.' He retires, and another advances\_

M. LEIBNITZ.

advances - Sir! it is impossible that a Moun-Lett. 17.

tain can be without a Valley; that the Whole

' should be less than a Part; that two and two

' should not make four, and that a Thing should

be and not be at the same time. To suppose it

otherwise would be turning Theology and Religion into Ridicule, an Absurdity of worse Con-

' sequence than any thing I have mentioned!.'

Suppose after these two great Men, and great they really were, an old mysterious Mythologist shou'd presume to succeed, and sing or say this ancient Tale, 'That the Goddess' Themis prior to the Formation of the Universe had three eternal Daughters, Lackess, Atropos and Clotho, upon whom the supreme consulting Mind, her Husband, beschow'd the highest Honour. They were called the Fates, (Lois or Shares parcelling out the World) and had Power irremissibly to distribute Good or Evil to Mortals. I have

bikewise heard, might the Bard subjoin, what

likewise heard, might the Bard subjoin, what

1 M. BERNIER Ecclaireiff.

in Possibility or Apritude, the Wife of Jove, to whom the bore the Fates. Orpheus says to her,

Πρώτη γας τελείας αγίας Δυηίοις αυέφηυας Έκ σέο γας τιμαί μακάρων μυς ήςια Βάγνα.

THOU first to Mortals facred Rites revealed st: From THEE the Worship paid to every God, From THEE their hallowed Mysteries proceed.

That is to fay, that the eternal Relations of Things confidered as influencing the Structure and Government of the World, were the Source of Religion, or of the Worship of these superior Powers, whose Connexions and Operations the Priests endeavoured to imitate in their Rites, and represent in their Mythology. See Page 51 and the Notes, and Page 28, Note 8.

Lett. 17. I do not fo well comprehend, that they were the Children of NIGHT, or of that Dark-

' ness that preceded the Birth of PAN; that

they were elder than TIME, and, what I

better believe, that they preceded even an-

cient Chaos ", but came to Maturity and

' Power when PAN first sprang from its eternal

Womb. But wou'd you, Sir! have a more

' intelligible Genealogy, tho' the same in Sub-

' stance with the first and last; the Fates were

the Daughters of NECESSITY : their Ha-

' bitation is the Recess of a gloomy Cavern,

where they live wrapt up in impenetrable

· Darkness, but whence they daily fly out in-

visible, and govern Heaven and Earth, Gods

' and Men, according to their immutable Pre-

fcription.' To which of the three Instructors wou'd a Man of Taste listen with most Pleasure?—To the last, say you, without doubt; but it wou'd still increase, if he condescended to speak a little plainer. That, my Friend, he can never do while he keeps to his Character as a Mythologist: But we shall, if you please, call an Interpreter or two, an Ancient and a Modern; and after hearing them, you may better judge of his abstruse Genealogies.

THERE are, fays the one, certain eternal immutable *Relations* of Things, according to which the World was framed, and by which it

<sup>\*</sup> Lycius Delius, older than Homer, (perhaps Olen the Lycian, Apollo's Poet in Delos.) See Pausan. Arcadic.

From Plato's Timeus.

is still governed. The Properties of a Triangle Lett. 17. can never agree to a Sphere, nor those of a Sphere to a Cone. Every Piece of Matter requires a commensurate Space, and all Existence necessarily implies Duration: The same Body cannot have the Firmness of Iron and Fragility of Wood, the Confistency of Earth and Fluidity of Water. It cannot be crooked, and at the fame time streight; heavy and yet light; a Circle and yet a Square. Each of these Properties is an eternal Law, by which Nature does and must proceed. For the Powers necessarily refulting from these immutable Relations were fo ordered by their great Creator, as by the most admirable Mechanism to govern the Universe, and preferve the divine Harmony and Order in which it moves: while the apparent natural III in the World is the flight Concomitant of a much greater and more general Good.

It is my Opinion, says another, that the Divine Nature is but one, tho' called by numberless Names, according to the several Operations and Productions which are ascribed to God. We call him living, as the Author of Life; eternal, as he is from everlasting to everlasting; thundering and etherial, from these his Operations above; fruitful, generative and paternal, from his Productions below; Saviour and Deliverer with the highest Propriety; and to include all, he is denominated heavenly and earthly, after the various Effects of his Power

Lett.17. and Providence, being himself the CAUSE of all things.—As to what is called NECESSITY. I take it to be nothing but his eternal and immovable Effence; to which the Fable of her Daughters the Parcæ and their fatal Spindle plainly points. They are three in number, according to the triple Division of Duration into past, present and to come. Their ever-running Thread is partly foun and wound up, partly just drawn out and twisting, and partly as yet on the Distaf. Atropos (Irreversion) the eldest, fevers the Paft: Lachefis (Allotment) the fecond, lays out the Future: And Clotho (the young Spinster p) is always furnishing what is Present: So that the grand Transaction of Time is not ill represented in the Drama of the Fable.

But, as Plato hath nobly faid, all this is no-

thing but God himself, who, according to ancient Tradition, having the Beginning,

' Middle and End of all Beings in his Power,

' keeps one streight steady Course according to

NATURE, with his inseparable Adherent fusice, always ready to avenge the least De-

viation from its divine Law '.'

AFTER reading this beautiful Solution, methinks I hear you muttering to yourself, 'THEMIS' the Wife of Jove,—Mother of the FATES!

Poffibility -

There are different Arrangements of the FATES; this same Author makes Lachesis over rule Futurity; and Plato makes her Province the Present, and Airopos's Futurity: I have sollowed the Order that best suited the Subject, and the Import of their Names.

<sup>9</sup> ANONYM. week Koous.

\* Possibility—Aptitude—Structure of the Lett. 17
\* World—Source of Worship—Three Sisters—

' Triple Duration, all governed by one all-wife,

all-just and almighty NATURE!' Glorious comprehensive View, if that be indeed the Meaning of the Tale, and we be secure from Illusion in the Application! I well know you are not eafily fatisfied; and in the present Case there is but one Way to obtain Satisfaction; that is to know the real Sentiments of the great Masters of Life and Philosophy; who thought for themselves, at the same time that they were comparing the Opinions of all their Neighbours. and particularly fearthing into the Treasures of the East; to know, I say, their real Sentiments of the Rife and Government of the World, and compare them with the allufive Tale. But how is that Knowledge to be attained? I hefitate a little to answer the Question: yet must ingenuously tell you, that if you indeed wish to enter into the Spirit of the early Sages, and view their genuine manly Conceptions of Nature and Truth; if you wish to feel their elevated Genius, and be truly acquainted both with their Head and their Heart, you must of necessity be Master of their LANGUAGE. No Interpreter, no Commentator, no Copier can fave you from this Condition: Were Mercury himself to defcend at your Prayer, and refume his ancient Office, you wou'd receive at best but faint, often falle, often disfigured Ideas from his Interpretation.

Lett 17. tation. What the judicious Cervantes fays of Poetry, holds equally true of elegant Profe, and indeed more or less of all kind of Writing; 'That

' all Attempts to translate Verse into a different

Language have always come short of the

Beauty of the Original, let ever fo much Labour be employ'd, or Abilities shewn in the

'Translation'.' But all Fable is Poetry, and the truest Species of it is Fable. In this, you have often heard, the earliest Authors wrote; and even the unfabled Accounts, if I may fo fpeak, of the grand Transactions of ancient Chaos, and the Rife of Things, are, in the Opinion of a knowing Divine, poetically and enigmatically told. 'The Reflections, fays he, that are made in feveral Parts of the divine Wri-

! tings upon the Origin of the World and the

Formation of the Earth, feem to me to be

writ in a Stile formething approaching to the

Nature of a prophetical Stile, and to have

" more of a divine Enthusiasm in them than the

ordinary Text of Scripture; the Expressions are lofty, and fometimes abrupt, and often

figurative and difguifed; as may be particu-

· larly observed in that beautiful Speech of Wis-

dom recorded by Solomon; which is yet fo ob-

' fcure, that no two Versions I have met with agree in the Translation of that Verse: - and it

D. Quix. Lib. I. § 6.

Todos aquellos que los Libros de Verso quisieron bolver en otra Lengua-quitaron mucho de su natural Valor: que por Cuydado que pongan, y Habilidad que muestran jamas llegarán al punto que ellos tienen en fu primer nacimiento.

commonly happens so in an enthusiastic or pro- Lett. 17

phetic Stile, that by reason of the Eagerness

and Trembling of the Fancy, it does not al-

ways regularly follow the same even Thread of

' Discourse; but strikes many times upon some

other Thing that hath Relation to it, or lies

' under or near the same View '.' Is it possible, do you think, to understand the bare Meaning, not to mention the Beauty and Spirit of fuch a Way of Writing by Translations? No-nor is it in many Cases possible to make any Translation at all, without losing not only the Elegance, but half the Sense; of which there is so pregnant an Instance in the Author lately quoted, where he explains the various Greek Names of Fate, that I dare challenge the greatest Linguist in Europe to make it perfectly intelligible to a Perfon unskilled in the Original . Plato fays prettily, that a Poet is ΤΡΙΤΑΤΟΣ ΑΠΟ ΤΗΣ ΑΛΗΘΕΙΑΣ. three Removes from Truth, whose primary genuine Effence, according to him, is the divine IDEA, the Model of the Creation. The visible

U 4 Forms

Dr. T. BURNET's Sacred Theory.

<sup>\*</sup> Οξιαι δε την ΑΝΑΓΚΗΝ εκ άλλο τι λέγεσθαι ωλην τετου (του ΘΕΟΝ). ΕΙΜΑΡΜΕΝΗΝ δε δια το εξρείν τε κ. χωρείν ακολύτως. ΠΕΠΡΟΜΕΝΗΝ δε δια το ωεπερατωτθαι ωάνλα, κ. μηθεν εν τοις εσι άπειρου είναι. κ. ΜΟΙΡΑΝ μεν από τε μεμερίσθαι. ΝΕΜΕΣΙΝ δε από της εκάς ω διαιεμήσεως. ΑΔΡΑΣΤΕΙΑΝ δε ανυπόδρας ον αιδίαν εσαν καδό Φύσιν. ΑΙΣΑΝ δε αει δυσαν. Περί ΚΟΣΜΟΥ.

In the first and two last Names of FATE, I apprehend the Author to have mistaken the Esymology.

Lett. 17. Forms of Things make the first Step from it: our Conceptions or Ideas of them the fecond; and the Poet's Allegories, or Figures of these Conceptions, the third. A Translation therefore must be a Remove further off; and if he vary'd the Figure, which he cannot avoid in Languages of different Genius, he must be the fifth Slight and flippery is the Hold from Truth. of her at that Distance; and absurd the Plan of fearthing for her in a Translation! For do but confider; the greatest Men of Antiquity, tho' endow'd with the fublimest Understandings. fpent their Lives in Study, with an Application and Docility amazing to a Modern. Pythagoras imposed a feven Year's Silence on his Disciples, he told them that he required but one half the Time which he had himself fpent among the Priests in Egypt, (where he submitted to Circumcifion into the bargain) in order to gain Admittance into their Order, and participate of their mystical Science. Democritus fpent a long Life, in an unwearied Refearch of Truth, under the Direction of the Chaldean Magi, the Egyptian Priests, the Indian Gymnosophists, and of Leucippus the Grecian Author of the Atomic Philosophy. Theophrastus is characterized by Plutarch ΦΙΛΗΚΟΟΣ ΕΙΤΙΣ ΑΛΛΟΣ, inquisitive if ever Man was, and continued fuch beyond his ninetieth Year. His Master Aristotle, tho? of such Penetration as to be called by Plats the Genius of Nature, studied for twenty Years under

under the Direction of that great Man, who, Lett. 17. e'er he obtained himself the Title of the divine Philosopher, had been successively the Scholar of Socrates, of Archytas, of Eudoxus and Eurytus near double that time, besides a Voyage we are told he made to the grand School of Religion and Learning, the Kingdom of Egypt. Are these Men's or their more metaphorical Master's Sentiments to be truly and justly learned in Translations? Numberless are the Mistakes which I cou'd point out in the most elaborate, authentic, and often revised Versions; but I shou'd be unwilling to depreciate well-meant Endeavours, whose Miscarriage detracts nothing from their primitive Merit. I chuse rather to give you a pleafant Instance of this kind, to which I was Witness myself.

IT is not very long fince a Gentleman, who did Honour to his Country while he refided at Constantinople in a public Character, and who is now still more conspicuous by his Merit and Services, happened in Conversation to mention the Subtlety of the Mahometan Doctors, the Piety and Devotion of their Disciples, and prodigious Extent of their Religion. As he is a Man of superior Knowledge and Probity, his way of speaking surprized an ingenious Youth who happened to be in the Company, and awaked a Curiosity natural to a young Mind, to see the Basis upon which so vast an Edince leaned. He accordingly got a French Translation

Lett.17 of the CORAN by their Conful du Ryer, and fat eagerly down to read it. But he was amazed beyond measure when he cou'd scarce make out half a Page of common Sense together. 'This

' the Foundation, faid he, of a mighty Reli-

'gion! this the Decider of subtile Disputes!
'and Rule of refined Morals! Impossible.

Sir E \* \* \* \* F \* \* \* \* to be fure

knows the East better than any Man in Bri-

' tain; but what can be the Influence of such

' Stuff as this?'

As ill Luck wou'd have it, an old Latin CORAN fell into his Hands much about the fame time, which is utterly unintelligible; and instead of a Foundation of Faith seems to be the Production of Madness and Immorality. This compleated his Astonishment; particularly Sura XII. in relating the History of 70feph's being fold by his Brothers into Egypt, and of his Mistress's Passion for him, (who, as her best Excuse, invited a Sett of Ladies to see bim,) there is in that Translation an Expression about the Women, at his Entrance into the Room, too indecent to be repeated; but at which the Translator in a marginal Note exclaims, O fædum et obscænum Prophetam! O the obscene and filthy Prophet! My young Gentleman cou'd stand it no longer: he came flying to me with his Translation and Amazement, which appeared so painted in his Looks, and fuch Eagerness to tell it, that I cou'd

cou'd scarce hear him with tolerable Gravity; Lett. 17. nor can I yet think of it without Laughter. In end however I took out the Book, view'd the Verse, and affured him there was neither Trace nor Vestige of such an Expression in the CORAN; but on the contrary a very modest Term that fignifies to prize highly, or greatly commend. Then looking here and there thro' the pretended Translation, I found it did not deserve the Name; and recommended to him a new one done by a modest learned Man \* of equal Capacity and Candour, and who, for the Honour of our Country, I wish had met with the Encouragement due to his Merit. This fatisfied my young Friend in part; to do it wholly, and to let him fee that that Book, which we justly think replenished with Folly, may yet be the Object of Admiration, and almost Adoration + of greater Numbers of Mankind than any Book extant, as indeed it is, I read to him, from an Eastern Author, the Story of a deep Remorfe and high Profession of Repentance it once produced in a Royal Breaft.

THE powerful King of Carifine, possessed of the finest Countries of the East, (the ancient Persia, Media and Parthia, and the mighty Tract lying to the East and South of the Caspian

Sea

\* Mr. G. SALE.

<sup>†</sup> The orthodox Mystems believe the Coran to be eternal and uncreated; having been writ from everlatting on the same Table by God's Throne that contains the divine irreversible Decrees, whence the Angel Gabriel copied it, and at proper Seasons brought it to Makomet.

Lett. 17. Sea all the way to India) had connived at a barbarous Murder committed against the Law of Nations in the Person of an Ambassador from the great Genghis-can, and a Caravan of Mogol Merchants put cruelly to death in his Capital. That Northern Conqueror, bred in Hardships, the School of Heroes, iffuing from the Mountains of Tartary, with the Posterity of these fierce Nations that formerly ravaged, and now possess Afia and Europe, had extended his Fame and Power over a great Part of the East: But Sultan MEHMED King of Carifme, elated with a Grandeur built upon the Ruin of the Khalifs, the Seljuc Sultans, and later Grecian Empire, despised Gengis-can and his rude Mogols. 'What tho', faid he to his Generals. they have vanquished some barbarous Pagan

they have vanquished some barbarous Pagan
Nations, unskilled in military Arts; they shall

find they have now to deal with different Peo-

' ple, the brave generous Mussulmen, versed in

War, who have conquered Fars u, and all the

' rest of Iran'; and whom no Nation, not the most warlike in Asia, has yet been able

' to withstand: Let us go and teach the rash

· Tartar the Difference between Us and the

' Pagan Barbarians he has vanquished.'

'The Generals obey'd: the Sultan's Sangiac \*

' was reared: the great Trumpet the Kerrena

' founded: the Mangalay \* marched: the Ar-

'mies met in the Plains of Caracou. A terrible

u Persia. HIRCANIA.

The Royal Standart. The Vanguard.

Battle was fought; which lasted from Sun-Lett. 17. rifing till Darkness covered the Earth ; and tho' the King of Carisme, and the noble Prince Gelal-addin his Son, both did Wonders of Valour, yet on that fatal Day, of three hundred thousand fighting Men they lost one hundred and fixty thousand, and the Victory. It was then that Sultan MEHMED, stript of his vast Dominions, was forced to fly before the Mogol-Conqueror: and purfued from City to City and Fortress to Fortress, he wandered thro' Desarts, until he arrived with a thin Retinue at a little obscure Town upon the Banks of the Caspian Sea. Here the once haughty and now humbled Prince regularly affifted at the public Devotion, which a poor Imam performed in a mean Mosque at the five stated Hours of Prayer; and one Day hearing the CORAN read, and Juffice and Mercy recommended, his Heart melted, he burst into Tears, and made many ardent Vows to Heaven; promising in a loud Voice, if God would deliver him from the Dangers hanging over his Head, and re-establish him in the Throne of his Kingdom, that he wou'd religiously thenceforth keep the LAW, and govern his People with Equity and Mildness.

I never faw deeper Attention than the curious Youth gave to this Story, tho' brokenly read from the Eastern Author: but as the Impression was likewise very deep which the Absurdity of

the

<sup>9</sup> ABUL-CAIR, the Historian's own Words.

Lett. 17. the Translations and Difference of Manners had made upon him, I found it farther necessary to tell him, that the' the CORAN, as being principally founded upon Talmudical Stories, and next upon our Scriptures misunderstood, was interspersed with palpable Ridicule, yet the general Defign of it being to unite the three predominant but confused Religions at that time, Zabians, Jews, and heretical Christians in the Knowlege of one supreme God, and one fimple Worship \*, it was no wonder, in the Circumstances of the Prophet and his People, that it should obtain Belief. To convince him of this, I asked leave to give him a faint imperfect Idea of one Part of its Doctrine upon the most fublime of all Subjects, the DEITY.

"God!—There is no other God besides him. He it is who lives, self-existent for ever and ever. He it is whom Sleep can never feize, nor Slumbers approach. To him belongs whatever the Earth contains; whatever the Heaven surrounds: and who, against his Will, dares intercede for the Crime of another? He, and He alone knows all things; pre-

" fent and to come; while Mortals know nothing but what his Pleasure reveals. The

" Extent of his THRONE outmeasures Heaven and Earth: the Preservation of all they con-

" tain is no trouble to HIM. He is God, the

" losty

<sup>\*</sup> Golius in Append, ad Gram. T. Erpenii.

it nearly in this manner, I affured the young Gentleman, as I do you, that how noble and exalted foever the Description may appear, it is but a dim Shadow of the Energy, Majesty, and

Comprehension of the Original.

IF the Ideas then and forcible Expressions of an illiterate Arab (for such was Mahomet) admit of no adequate Translation, what Chance must the deep Conclusions and refined chaste Conceptions of an elegant Grecian, or allegorical Theologue have to be genuinely represented in a foreign Dialect? Undeceive yourself, my Friend! Resolve to go to the Fountain-Head, if you purpose to drink of pure untainted Knowledge. There plunge into the Stream, and take a Draught sufficient to quench a noble Thirst. The Socratice Charte in particular, which explain

—Quid Patriæ debitum, et quid Amicis; What to our Country and our Friends is due;

and teach us that SAPERE, that Wisdom and Sense which Horace says is the Source of fine Writing a, are not to be learned in translated Scraps. You must, in the same Author's Phrase, Socraticis madere Sermonibus—' throughly imbibe the Socratic Doctrines,' e'er you be admitted to view the Goddesses VIRTUE and SCIENCE in the finest Dress they have yet appeared

<sup>†</sup> CORAN, Sura II.

\* Socratic Writings; meaning PLATO, XENOPHON, CEBES
and Eschine's Works.

\* De Arte Poeticâ.

Lett. 17 appeared among Men. Mean time I'll give you a Glance of them upon the same Subject, the fatal Sifters, (which likewife includes the Doctrine of Transmigration) to raise your Defire of further Enjoyment. Cou'd I find English Terms equivalent to the Eloquence of the Man whose chosen Language was to be the Pattern of the Speech of the Gods, I shou'd make no doubt of its having the defired Effect; at prefent you must be contented with my good Intentions, and accept the Translation, if it be but barely

intelligible.

Assoon as the Soul, fays an old Grecian Tradition, is separated from the Body by Death, it takes its Flight towards its next Mansion; and first arrives at a solemn sacred Region, where the Earth opens in two great Chafms, and opposite to them, the Heaven in other two, contiguous to one another. Betwixt these sit the Judges of Men, who pass Sentence upon all that arrive, and according to its Import, direct the Souls of the Just to take their way by one of the beavenly Passages, and those of the Unjust to feek the nethermost of the infernal Roads; leading to the Place of Punishment destined for Tyrants, Traitors, Murderers and Oppreffors; but which is chiefly filled with Princes who abused an absolute Power. The judged Souls therefore immediately pass thro' one of the earthly, or one of the heavenly Passages, and depart for their respective Abodes: and thro' the

the other two they as conftantly arrive at the Let. 17. Place where the Judges fit. Those who rise out of the earthly Gulph, come there in wretched Plight, full of Filth and Mire; but those who descend the celestial Road, appear bright and pure, like their Habitation: Both feem to be newly arrived from a long Journey, and with great Complacency go in a Body and lodge in a Mead: There they falute as old Acquaintance, and enquire at one another their feveral Adventures; those from under the Earth asking about the Things in Heaven, and the heavenly Guests the Transactions below. The former in relating their Fate, weep and wail at the Remembrance of all the Mifery they faw and suffered in their infernal Progress of a thousand Years; and the latter tell with Rapture their high Enjoyments, and Sights they faw of ineffable Beauty.

AFTER having been seven Days in the Mead, the Souls must remove on the eighth; and making a Journey of sour more, they arrive at a Place, whence they discover a streight Body of Light, as it were a Column, reaching thro' Heaven and Earth, nearly resembling the Iris, but more pure and resplendent: At this they arrive in one Day more, and behold the Extremities of the Band of Heaven, braced to the Middle of the Column; for this LIGHT is the Band of Heaven, embracing and keeping firm its whole Circumserence, like the under-gird-

Let: 17. ing of a Galley. Dependent from its Ends. hangs the Spindle of NECESSITY, which with its eternal Twirl makes all the celestial Orbs to circumvolve; her Distaff, with its Hook, are of Adamant, and her Whirl a Compound of this and other Materials; its Form the same with those used on Earth, but such its internal Mechanism, that within the great outer Whirl, which is hollow and perforated, lies just such another, but less; and in the same manner a third and fourth, and fo forth to the eighth, like Nests of Boxes fitted to one another, being in all eight concave Spheres, lying in Circles one within another, whose Edges appear above, but make the external Superficies of one fingle Sphere around the Spindle's, which paffes clear through the Middle of the eighth and innermost.-By the Twirl of the everlafting Spindle, the whole is carried round in the fame Circumvolution; but while it circumvolves, the feven inner Spheres move gently round in a contrary Direction: Of these the eighth revolves with the greatest Velocity; next to it, and equal with one another, the feventh, fixth, and fifth; the third appears to follow the same Course with the fourth, the fourth with the third, and fifth with the &-

<sup>&</sup>lt;sup>b</sup> Νῶτοι συνιχίς ἐνὸς σφοιδύλε ἀπεργαζομένες ωτεὶ ττὶν ΗΛΑΚΑ-ΤΗΝ. I make no doubt but this must either have been an Escape in the great Philosopher, or, which is more probable, the Llander of a Copist; for the Sense requires it should be ωτεὶ τον ΑΤΡΑΚΤΟΝ, and I have translated it accordingly.

cond, and the Spindle, with all its Orbs, turns Let. 17.

upon the Knees of NECESSITY.

ALONG with every Sphere is carried aloft a Syren, who utters one unvaried fimple Note, but from whose composition with the rest, being eight in all, there refults a perfect Har-Besides these, there sit round the Spindle, at equal Distances, each upon her Throne, the three FATES, Daughters of NE-CESSITY, Atropos, Lachefis, and Clotho, arrayed in white Apparel, with Garlands on their Heads, and finging in Concert with the Melody of the Syrens; Lachefis, the Past; Clotho. the Present; and Atropos, things to come. Clotho, at times laying her right-hand upon the Whirl, drives round the outer Sphere, intermitting her Action: Atropos, with her left, does the same to the inner Spheres: And Lachesis, with either Hand, pushes round sometimes the one, and fometimes the other.

ARRIVED at this Place, the Souls go streight to Lachesis, when a certain Prophet first divides them into Classes; and then taking out of Lachesis' Lap, Lots and Patterns of Life, he steps up to an exalted Throne, and proclaims, Thus sayeth Lachesis (Alottment) the Child of Necessity, Ye transsent Souls! here is the beginning of a new Period, ending in Death to the mortal Race: Destiny shall not draw Lots for you, but you shall choose a Destiny for yourselves; whose Lot is sirst, let him

Let. 17. first choose his Life, which once chosen, he must of necessity lead: But Virtue is free to all; which, as every one prizes or despises, more or less of it shall be his Share; the Blame be on the Choice, and God be free! And having thus spoke, he scatters abroad the Lots, and each takes up that which falls by him, not being permitted by the Prophet to touch any but his own well-known Number. Then the Patterns of all the various Kinds of Lives that are lived upon Earth, are fet in order before them. many more than the Souls that are to choose: There you have the Lives of all forts of Animals, and all the forts of Lives led by Men. There you have Kingships and Sovereignties, fome lasting for Life, others cut short in the Middle, and ending in Beggary and Banishment. There are the Lives of Men celebrated for their Beauty and Comeliness, for their Strength, Bravery, and glorious Toils, for their high Descent and illustrious Ancestors; and of Women in the fame manner: But there is no Distinction or Classing of Souls, because of the Necessity there is that the Soul should change according to the Life it chooses, and these are infinite in Number, varied and mixed with the Extremes of Poverty and Riches, Sickness and Health, and with all their intermediate Degrees.

AND here indeed is the grand Danger, the Point that requires our prime Care, how to postpone

postpone every other Science, and, if possible, Let. 17. learn this supreme of Arts, How to discern a wife worthy Life from an ignorant wicked one, and make our Choice accordingly. For this Purpose we ought, while in this World, serioully confider what is the real Value of the Things most coveted in it; Beauty of Person, Strength, Wealth, Power, Honour, and high Birth, and what Effects they produce either fingly, or intermixed and compounded with fome of their Contraries; and when about to leave it, we ought to fet out on our Journey to the Grave, with this Opinion bound to us as with an adamantine Chain, That Virtue is Happiness, and Vice Misery, in all their Respects and Tendencies; lest possibly our Mind should even there be struck with the Defire of Pomp, and fuch other dazzling Evils as fupreme Power, Usurpation, and illegal Grandeur, for whose sakes Men make irreparable havoc of their fellow-creatures, and fuffer yet worfe Tortures themselves. On the contrary, we ought to stick to the middle Life, and fly the Extremes on either hand, both in this mortal State, and in that which succeeds; for this is the Happiness of MAN.

AND now, the various Models and Manners of Life being ranged in Order, so as every Soul may chuse in its Turn, the Prophet again proclaims, 'The last by Lot, if he wisely choose, and worthy live, may assure kimself of a

Let. 17. ' bappy Life; wherefore let neither the first in order be careless, nor the last despair.' Then the Soul advanced to whom the first Lot had fallen, and chose the greatest Kingdom; but through Senfuality and Folly did not fufficiently confider the Circumstances of the Choice, nor perceive that it was inevitably accompanied with Extirpation of his Family, eating his Children, and other execrable Deeds; wherefore viewing it at more leifure, the Soul was confounded, and made a hideous Outcry, neither abiding by its Choice, nor the Conditions fixed by the Prophet, nor taking Blame to itfelf, but loudly accufing the Gods, and Fortune, and every thing rather than its own The Soul who made this wretched Choice, was of the Number of those who had come last from Heaven, and who had lived its former Life in a regular well-governed State where it had acquired the Habits of Virtue by meer Custom, without Reason or Philosophy; and of that fort who come from Heaven, not a few are catched in wrong Choices, as having never tasted Misery; whereas the far greater part of those who come from the Earth, have both fuffered themselves, and seen the Sufferings of others, and are in no Hurry to make their Choice; by which Means a Rotation of Happiness and Misery prevails among the Souls, to which the Chance of their various Lots like-

e A Touch, as I conceive, against Crete and Lacedemon.

flined

wife contributes. For suppose that one should Let. 17. always, when they come into the World, feek in earnest after Wisdom, if at the same time their Lot do not happen to be the last, that Person must stand a fair Chance not only to live happily on Earth, but in going and coming, never to travel the black infernal Road, but only the fmooth celestial Way.

IT is an entertaining Sight to fee how the feveral Souls pick out their different Lives, a Sight both piteous, and ridiculous, and strange; because, for the most part, they make their Choice from some odd Circumstance of their former Life. There you may fee, for Example, the Soul that once animated the famous Orpheus, making choice of the Life of a Swan, through Hatred of the Sex that cruelly murdered him, and Disdain being again born of a Woman, Thamyris, the Poet and Musician, chose the Life of a Nightingale; and Swans and others of the musical Tribe, exchanged their former for the State of Men. A remarkable Soul, that of Ajax the Son of Telamon, refused to revive a Man, from a Memory of his Difgrace in the Judgment of the Arms, and chose the Life of a Lion. After him, Agamemnon's Shade advanced to chuse; and that he might not be again murdered by a Spouse, he preferred the Life of an Eagle. Atalanta, famed for her Speed, happening about the Middle of the Choice to spy the Honours de-X 4

OF the other Animals, in the same Manner, many went into the human Nature, and many into the different Species of their own, the Cruel and Ravenous into the Wild, and the Harmless and Gentle into the Tame, making all the Mixtures and Combinations imaginable. But when the Choice is over, and every Soul has got the Life t is to live, they all proceed in order to Lachesis, who appoints a Genius to each, the Guardian of the Life they chose, and

and Accomplisher of its particular Lot. His Let. 17. first Business is to lead them to Clotho, in order to ratify under her Hand, and from the Run of the potent Twirl of her Spindle, the Fate they elected for their own. After they have been touched by it, he next leads them to the Thread of Atropos, giving an irrevocable Sanction to the Decrees of Clotho. From hence. without once looking back, they all pass directly under the Throne of NECESSITY, and through it they go. When all are passed, they march together in fultry fuffocating Heat to the Plain of OBLIVION, a naked dreary Region, without Tree or any Thing produced by Earth, and there they encamp by the Banks of the River Inconcern, whose Water no Veffel can hold. Of this every one must drink a certain Measure; and those who are not saved from it by Understanding, drink more than enough, while whofoever drinks forthwith, forgets every thing, and falls alleep. But about Midnight Thunders begin to break-Earthquakes enfue, and every Soul is of a fudden hurried aloft, and fome one way, fome another, shoot like Stars into a new Birth.

TRY your Taste, my Friend, by these allegorical Images of the Rise and various Periods of Mortality. If you can read this long Letter with Pleasure, I pronounce you no mean Proficient in Mythology; and if the latter Part of it give you particular Satisfaction, I should

Let. 17. gratulate you on a higher Attainment. Abfolve me, in the mean time, from my Promife of explaining Hecate and Pandora, or any other Allegory; whoever understands the Doctrine of the Fates, has a Key to the better part of the ancient Emblems. Let me therefore conclude with telling you two Things about this Relation of the invisible World. First, that the Philosopher does not tell it as originally his own, but makes his Master (Socrates) repeat it as a Story told by one Eros a Pamphylian, who being wounded in a Battle, lay nine Days for dead on the Field, and the Carcaffes beginning to putrify, was found found on the tenth, and carried home to be buried, Days thereafter being laid on the funeral Pile, he came to Life after having been twelve Days dead, and related to his Friends all his Soul had feen in its Progress while dislodged from the Body. Next, that this Relation concludes his Body of Politics, as his Timæus, or History of the Creation, introduces his Laws; being both employed as powerful Restraints from Vice, and Persuasives to the Practice of Piety and Virtue. Nor can I refuse myself the Pleafure of observing, in favour of a more refined Theology, that the Doctrine of the Ancients about their Gods, that is, of the Creation, and its constituent Parts, generally leads to the happy Idea of one supreme eternal BEING, from

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from whom all Things first sprang, and who Let. 17.
first put, and now preserves them in Order; or
where it has no such Tendency, it is a Child
born by Superstition to wild Fancy, full of crude
Conceptions, which only amuse without instructing. Wisdom never yet contrived a
World without a GOD, all-mighty, all-bounteous, all-wise at the Center. May You,
My Friend! always so reason, and so live, as

to think of him with Pleafure!

I am, &c.

LETTER

## LETTER XVIII.

Let. 18. I N good Earnest, it would seem I have cut out more Work for myself than I was aware, and raised an inquisitive Spirit, which I cannot wish entirely to lay, though I find it will cost me some Pains to seed and keep it quiet. It is indeed a natural and noble Curiosity, after hearing so much of the Allegory and Imagery in which the Ancients wrapt their Opinions concerning the Rise of Things and Creation of the World, to enquire what these Opinions really were when stript of their Coverings? and an obvious Connexion, to take, as you have done, another Step, and ask whether they were false or true?

To answer the last, would be to write upon the most abstruse Parts of Metaphysics and natural Philosophy: a Task I hope you will dispense with my undertaking, upon so easy Terms as telling you, that I believe they were neither absolutely true nor false, but mixed, part Truth, and part Falshood\*; and as for the rest, let me only remind you of the cautious Plan of the Jewish Education +: so far

\* Vera sunt quæ loquuntur Poetae, sed obtentu aliquo, specieque velata. Lactant. Lib. I. Cap. II.

<sup>†</sup> In our Schools natural Philosophy is to be learned from the first Chapter of Genesis; upon which account it is called the Study of the Work of Creation; which being incumbered with

I can foundly direct you, on condition that Let. 18. you ask no farther: For should you next defire to know what Rabbi, what Father, what Annotator you must take for your Teacher or Hierophant, I must stop short, and declare myself not a little at a loss to whom I should preferably recommend you.

How the private Instructors among the Jews, acquit themselves of their arduous Task, is not perhaps worth enquiring; but the most knowing of their Writers have taken different Roads, and explained many Things oppositely to one another. The same Fate has attended the learned Moderns who have undertaken to adapt the short Hints we have of natural Things in holy Writ, to the Principles of Philosophy that prevailed in the several Ages in which they lived. These Attempts were particularly frequent in the beginning of this, and end of the last Century, when Knowledge of every kind streamed like Light through the western World; while others, who imagined

with great Difficulties, is not wont to be publickly explained, but only in private to the Party that defires it. As for Meta-

<sup>\*</sup> physics, neither is this Study to be otherwise attained to, it being grounded upon the first Chapter of Ezekiel, which is look'd

upon as no less difficult, and therefore not to be explained but with the like Caution.' Is. ABENDANA. Polity of the JEWS.

The Jervish Commentaries are of three forts: 1. Literal; fuch as those writ by the Carraim, that by R. Ben-Melec, and a very few others. 2. Allegorical and moral; such as Jarchi's, Ramban's, and the far greater Part of their Writers. 3. Kabba-listical and mysterious; such as the Sepher Jetzirah, or Book of Creation of R. Akibah, the Zohar of R. Simeon Ben-Jochai, and all the Siphri and their Biurim, i. e. Illustrations, or Sub-commentaries.

Let. 18. that the current Opinions could not be fo well reconciled with the facred Doctrine, and who for that Reason believed them to be falle, thought it advisable to frame a new Philosophy, that would better quadrate with the received System. With the same Views one very lately endeavoured to extract a Set of Principles by a fort of Kabbala founded upon Letters and a new Punctation, which should at once confirm our Belief, and highly improve our natural Knowledge. Yet all this Variety of different Methods, and different Interpretations, neither derogates from the Authority of the primitive Doctrine, nor is it any reason why some one of its Glossators should not have hit upon the Truth.

It is true, such Attempts have been made directly contrary to the Advice of the pious Lord Verulam: 'The greatest Caution, he

- ' fays, should be used against a Mixture of
- · Superstition and Theology: It spreads wide
- · Corruption through Philosophy, and does
- · Mischief both to Systems and their Parts:
- · For the worst, of Things is Error deified,
- ' which ought to be regarded not as a Defect,
- but as a Pest of the Understanding when at-
- ' tended with groundless Veneration. Yet some
- of the Moderns have, with the utmost Le-
- · vity, fo far indulged themselves in this Illu-
- fon, as to endeavour to found a natural
- · Philosophy upon the first Chapter of GENE-

sis, the Book of JoB, and other Parts of the Let. 18.

· boly Scriptures; preposterously searching for

the Dead among the Living: A Folly the

rather to be restrained, because from the un-

wholfome Mixture of Things human and di-

vine, arises not only a fantastic Philosophy,

but an heretical Religion. 'Tis therefore the

" most falutary Method to apply Faith only

' in Matters that to Faith belong b.'

We accordingly see some of the wisest Men, those who best understand the real Interests of Religion, who have most promoted it by their Writings, and adorned it by their Lives, take a quite different Course. They fix the due Limits between Faith and Philosophy: They are at pains to shew, that the great Ends proposed by the former, could be better compassed, and its great Objects more properly represented in a popular than a philosophical Strain; and with comprehensive Views, and enlarged Hearts, have at once reverenced Truth, removed Objections, and done Honour to their Profession. Difference of Opinion there has been, and will be while there are Men; and

ORGANUM NOV. Parf. II. Aphor. 65.

See Dr. Samuel Clarke's Demonstration, &c. Part II. Dr. Butler's Analogy, &c. Dr. A. A. Syke's Principles, Defence, and Treatise of Demoniaes. Dr. T. Burnet's Sacred Theory, Book II. Ch 8. and Short Consideration of the Exceptions against it. Dr. Forster's Usefulness, &c. in the Inrto-buction; and hear the great Christian Critic; στι μὶν 'Οικο-σομίαι είσι τινες μυσικαί δηλέμεναι διά τῶν θείων γραφῶν, κάθες κρ εί ἀκεραιστάτοι τῶν τῷ λόγω κροσιόντων κεκτινίκασι τίνες δὶ αὐται, δὶ ἐυγνώμονες κὰ ἄτυφοι ὁμολογῶσι μη ἐμθεκι. ΩΡΙΓΕΝ. Φιλοκαλ.

Let. 18, the more abstruse the Subject, the wider the Difference: But that does not hinder the Good and the Wife of every Age, from perceiving which Side has the greatest Tendency to promote Piety and Virtue, and befriending it to the utmost of their Power.

> YOUR first Question, What were the real Opinions of the Ancients concerning the Creation of the World, though not quite so knotty, has yet its own Intricacy. They were very various, and, like the Moderns, went widely afunder, when they came to enter into any Detail. The best View I can give you of them, is first from a venerable Phenician FRAGMENT that is faid to have stript the ancient Cosmogonies of Fable, in order to tell plain historical Truth; and next from the Pythagoric Doctrine concerning the Creation, explained and refined by the Master and Model of Athenian Ingenuity.

THERE are few Remains of Antiquity more famous, than the Comments and Controversies of Critics have rendered a Fragment of a Phenician History translated into Greek. It is preserved by Eusebius in his Preparation for the Proof the Gospel, and contains, or pretends to contain, like the Theogonies of the old Legislators, the original Belief of the Phenicians concerning the Creation, or more properly the Formation of the World, the Birth of the Gods, and Invention of Arts, extracted by

SANCHUNIATHON the Son of THABION, first Let. 18. from the hieroglyphical Books of Taaut, the primeval Archives of EGYPT, and then from the other Phenician Records. It is pity it should have reached us in such extreme Disorder; mangled, interpolated, and in short, such as we might expect so abstruse a Piece coming to us at fifth hand. For I. TAAUT, the Inventer of Letters, and first Recorder among Men, wrote that Part of it relating to the Rife of Things, in Signs or facred Sculptures k. II. These Signs and Records were compiled by the Priests, and embodied with the other Books of the Phenician Theology. III. SAN-CHUNIATHON the Son of THABION extracted it from the Phenician Records and Books of Taaut ' by conjecture from the facred Characters, and Marks which his Sagacity found out, to enlighten us, intermixing it with his own Allegories ! IV. PHILO, a Native of Byblos, translated it from the Phenician of Sanchuniathon into Greek, with his own Interpolations and Comments; and V. Euse-BIUS gives it in Scraps from Philo, we know not in what Order, nor how much re-interpolated.

<sup>\*</sup> Ταθθ' ἐυρέθη ἐν τῆ Κοσμογονία γεγραμμένα ΤΑΥΤΟΥ κὰ τοῖς ἐκείνε ὑπομιήμασι: ἔκ τε τοχασμῶν κὰ τεκμηρίων ὧν ἐωρακεν ἡ ἀὐθὰ διάνοια. κὰ εὖρε, κὰ ἡμῖν ἐφωτισεν (ΣΑΓΧΟΥΝΙΑΘΩΝ)
ΦΟΙΝΙΚΩΝ θεολογία παρά ΕΥΣΕΒ.

<sup>1</sup> Ταυτα πάνδα ο ΘΑΒΙΩΝΟΣ παῖς, περῶτος τῆς ἀπ' ἀιῶνος γιγοιότων Φοινίκων ἰεροφανδης. ἀλληδορήσας, τοῖς τε Φυσικοῖς κỳ πάθεσι, ἀναμίξας, παρέδωκε τοῖς ὀεγιῶσι κỳ τελεδών καθάρχυσι ΠΡΟΦΗΤΑΙΣ.
'A. Il. 6

Let. 18. lated, there being no lefs than ten Breaks, some of Philo, some of Eusebius, in the Thread of the Narration. I will give it you as free from Mixture, and as genuinely Phenician as its maimed Condition, and the little we can know of a lost Language, permits.

## Sanchuniathon's History of the Creation.

HE BEGINNING of all Things was a dark breathing AIR, or Gale of

- · darksome BREATH m, and a turbid CHAOS
- obscure as NIGHT: These were infinite, and
- without End of Duration. But when this
- ' Spirit or Breath fell in Love " with its own
- · Principles, and a Mixture enfued, that Mix-
- ture was called DESIRE o: This was the
- ' Source of all Creation: It did not know its
- own Creation; but of its Conjunction with
- own Creation; but of its Conjunction with that Spirit sprang Moot, Slime; and of
- ' Moot sprang the Seed of Creation, and the
- Generation of the Universe. It was framed
- ' in the Form of an EGG q, and MATTER

· Page 138.

<sup>\*</sup> See Page 49-51, and especially 174.

n Page 49-85-94-97-125.

P Telo, fays Philo, this paon IAM is de idatudes piking on in. Orthers and the Greeks call it the inis applications, primigenial Slime, before the Elements were feparated; allegorized, it turns to THOYE, Tethys, Wife of the Ocean, and Mother of the Gods.

<sup>1</sup> DON apply yorkows -. OPOIK. See Page 128.

iffued forth, and the Sun, and the Moon, Let. 18.

and the STARS both fmall and great .- Of'

the AIR illumined by the fiery Gleam from

Earth and Sea, WINDS were generated and

CLOUDS, whence enfued vast Effusions of

WATER from above. These, when sepa-

rated and drawn from their Place by the

Sun's Heat, met in the Air in mutual Shock,

and begot LIGHTENING and THUNDER.

Now there were certain Creatures void of

Sentiment of which other intelligent Crea-

tures were made, called ZOPHASÊMIN',

Spectators of the Heaven. These at the Noise

of the Thunders awoke; and, startled at the

Crack, in Earth and Sea MALE and FE-

' MALE were moved.—Then of the Breath

\* Colpias\* (the Voice of the Mouth of God)

and his Wife BAu ( Darkness or Night )

were produced Æon " Existence, and ProTogonos First-born, Mortals ": Of them

came Genos Generation, and GENEA \* Race

or Progeny:—From Generation the Child of

Existence and First-born, sprang three mortal

Children, LIGHT, FIRE, and FLAMEY.

Y 2 'They

עמר שימון ד Tzophe-Sêmain.

י קול-פו-נה ו Kol-pi-iah.

Bohou.

From The Fuit; whence the Greek AION.

w Not everlasting, but transient. I take the Word and as to be an Addition of the Translator.

<sup>\*</sup> Greek Terms as plain as "Asws and Hewloyors.

The Arcadians went annually to a Vale called BAOOE, Depth 1 where, near a miraculous Fountain, Eruptions

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Let. 18. 'They invented Fire by Attrition of Wood,

and taught the Use of it: They likewise begot

' Children of transcendant Size and Strength,

who gave their Names to the Mountains z,

· Cassius, Libanus, Antilibanus and Brathy.

Of these sprang MEMROUMs, Heaven's

· Height.-MOTHERS then gave Names, as

' they proftituted themselves to the first MALE

they met. - MEMROUM dwelt in Tyre,

contrived Huts of Reeds, and had War

' with his Brother Ousous b Lightening, who

first made a Covering of a wild Beast's Skin.

Storms of Wind and Rain having bloke

' down the Trees about Tyre, they took fire

' and burnt the adjacent Wood. Ousous

' taking a Trunk, and lopping off the Branches,

first adventured upon it to go to Sea, and

erected two Pillars to WIND and FIRE .-

Many Ages thereafter, of MEMROUM's Race

' were born Hunter and Fisher, Inventers of

' Hunting and Fishing; and after whom Hun-

of Fire like Whirlwinds, frequently burst through the Ground. Here the Giants, they say, fought with the Gods; and here, for that Reason, they do Sacrifice to the THUNDER, to the LIGHTNING, and to the STORM. PAUSAN. Arcadic.

<sup>&</sup>lt;sup>2</sup> Γείναλο δ' "Ουζεα μακρά, θεων χαζείνλας εναύλας. ΗΣΙΟΔ.

<sup>&</sup>lt;sup>2</sup> Had not Philo explained this vivegano, Heaven-high, I should have translated it the Waters above, from Waters, and High. The Ancients imagined there was a Store of Water above, as well as in the Abyss below, as their Word in the dual Number seems to imply: But now I suppose the first Letter of The Heaven has been loft. \*

From the Chaldee NITT Fulgura; which, because of its A finity to TIT Vidit, fignifies likewife Vifiones."

ters and Fishers were so denominated. Of Let. 18.

these again sprang two Brothers, Inventers

of Iron, and Iron-work. One of the Bro-

thers, Gold-Sword, studied Eloquence, and

· Charms, and Prophecy. He found out a

Hook and Bait, Line and Rod; and first of

' all Mankind failed the Sea; wherefore they

' adored him as a God after Death, and called

him DIAMICHIUS b, the Bewailed. His

Brother first invented Brick-walls. After-

wards arose two Youths of his Race, called

the one ARTIST, the other EARTHMAN:

They contrived to mix Stubble with Brick-

Clay, to dry it in the Sun, and make Roofs.

From these came other two, named the one

CORN-LAND, the other LABOURER or PEA-

SANT, whose Statue and portable Shrine was

held in high Veneration in Phanicia. The

Byblians distinguish him with the Appella-

' tion of the greatest of the Gods'. They ad-

ded Courts and Yards to Buildings, and con-

' trived Enclosures and Grottoes; of them are

' all Peasants and Hunters, who were called

6 Claymen and Wanderers. They begot AMY-

Y 3 Nos

From the Syriac NYDT Demeha Lacryma.\*

c While the Jews and Phenicians were speaking nearly the Dialect of Canaan, the Epithet שוֹני Shaddai, the powerful, seems to have been equivocal to three; אוני Vastator potens, omnipotens; אוני Agricola; and אוני Genius, Damon. It appears that Philo has blended the two first.

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Let. 18. ' Nos', Truth and Wealth; and MAGOS,

Forefight or Knowledge, who taught Men to

· live together in Villages, and tend their

· Flocks. From these again came MISOR f

and Sydics, Liberty and Justice, Inventers

of Salth. Of Myfor, Liberty, came TAAUTi,

Letters, (the Invention of the finer Arts)

and of Sydic came the Dioscurik, mighty

· Sons of Jove, whose Priests were Sacrificers!,

' skilled in the Mysteries of Nature m, and who

' first invented a Ship, (Authors of Commerce).
' To

\* From מכוכר במינה Emurah, Nom. Fem. Veritas; or the Chalder אמונה Mammonah, Wealth.\*

e So I suppose Philo has rendered ΤΟΠ, Chartam, one skilled in NATURE, ΦΥΣΙΚΟΣ, a Chaldean Magus; or perhaps Choseh, Videns, a Seer; a Prophet who, like the Chaldeans, sees Futurities in the Stars.\* See Esaiah, Ch. xlvii. Ver. 13. addressing the Daughter of the Chaldeans.

f Philo explains it "Adort, loofe, disentangled. The Syrians fay אָלָייִ Séri folu:us, and with the Servile אַ אַנִייִר Mejori.

בּ צְּרִיק, Tzadic, Justus: one of the tritest Words in all the Eastern Tongues.

h All is tafteless without them: an Allegory, I suppose, added

by Sanchuniathon.

i I am inclined to think that Taaut is pure Egyptian for Letters, from In Taau, Signum Nota, fuch as the Egyptian Letters especially were: thence Infile Ottoth, Signa Literae, and with the Intransposed from the Middle, or the Cophtic Article T' put before it Taaot.\*

k Kings and Judges were Jupiter's Sons:— Έκ δε ΔΙΟΣ βασι-ΗΣΙΟΔ.

CORYBANTES, Sacrificers, is a plain Transposition of the Chaldee CDP Coureban, a Victim, or any Oblation to a God. The Phenician Priests perpetually calling for Courebans, the Greeks called them Corybantes. The same Word signifies Fighters; thence the armed Priests of the Syrian Goddess. From the first Acceptation is the Corban mentioned in the Gospel.\*

m SAMOTHRACIANS, Skilled in Mysteries: All the Explication of Sydic's Genealogy is an Addition by Philo. See p.

- To these succeeded the Inventers of Botany, Let. 18.
- of Cures for Bites, and of Charms or Spells n.
  - 'AT the same time was ELIOUN', the Most
- · High, and a Female BEEROUTHP, Springs
- or Moisture; of whom came TERRESTRIAL,
- or Earthman, called also HEAVEN; and his
- ' Sister, of the same Parents, called EARTH.
- ' HEAVEN, fucceeding to his Father's King-
- dom, took his Sister EARTH in Mar-
- riage, and had by her four Children, ILUS
- (THE GOD 9) or SATURN, Time; BETY-
- LAT, the Virgin; DAGON', Corn; and AT-
- LAS', Knowledge of the Seasons. HEAVEN
- ' had likewife much Offspring by other Wives;
- which made EARTH jealous, and rail at him,
- ' until they parted afunder: But Heaven, tho'
- ' feparated from her, came back when he plea-
- ' fed, and having by Force approached her,
- ' again retired; attempting likewise to destroy

4 'the

n Such the TELCHINES are described.

• It is just אָלִינֹי Elion fublimis; whence HAIOE Elios, the Sun: Elion and Beeroth, the Parents of Heaven and Earth, are without Father and Mother themselves.

שרות BEEROTH, Springs: The Most High operating upon Moitture, produced Heaven and formed the Earth, according to the Ancients.\*

9 ΣΕL, or EIL, God, the Strong: χρόν το γαρ δυκ πι περδ κόσμε. ΦΙΛΩΝ. ΙΟΥΔ.

בתולה BETULA, the Virgin, meaning VESTA. See Page 58, 61, 62, and 86.\*

6 127, DAGAN, Corn, meaning CERES.

t Page 52 (n) r. Among the Phenicians he feems to have corresponded with the JANUS and VERTUMNUS of the Latins. The Pole or Axis of Heaven turned on his Shoulders; and the Arabs call a Lever Axis ATALO to this Day.

Let. 18. ' the Children he had by her ": But EARTH

having gathered Affistance, stood on the De-

' fensive; and TIME come to Maturity, with

the Advice and Aid of thrice mighty MER-

cury whis Scribe (Invention and Records)

took part with his Mother, and repulsed the

Attempts of HEAVEN.

'SATURN, or TIME, was the Parent of

· Pallas and Proserpine x; the latter dying a

· Virgin, by Advice of the former and of

· Mercury, he made a Scythe and Spear of

' Iron. Then Mercury having faid Spells over

' TIME's Allies, inspired them with Ardor to

' fight for EARTH against HEAVEN; and by

this means TIME engaging with HEAVEN,

drove him from the Kingdom, and reigned in

' his stead. In the Battle a fav'rite Mistress of

HEAVEN was taken big with Child. TIME

' gave her to DAGON in Marriage, in whose

· Possession she was delivered of the Burthen

of her Belly begot by HEAVEN, which was

called DEMAROUS, Lord of Plenty v. Then

fuspecting his Brother ATLAS, at the Sug-

gestion of Mercury, he buried him under Ground.

\* Hesion, Theogon. Ver. 156.

w Page 175.

\* PROSERPINE is Peri-sephuna, Πεςσεφωνή, Hidden Fruit, Covered Seed; who generally dies a Virgin, if her Head be not cut off every Year by ΤΙΜΕ.\*

" Ground 2. His other Auxiliaries were called Let. 18.

ELOEIM\*, the Gods.

'TIME having had a Son SADID', Effer-

vescence, he dispatched him through Suspi-

cion with his own Sword, and in the fame

' manner cut off his Daughter's ' Head; fo

that all the Gods trembled at the Defigns of

TIME. But HEAVEN then in Exile, fent

his eld ft Daughter ASTARTEd, a Virgin,

with two other Sisters RHEA and DIONE,

to destroy TIME privily. These his Sisters

TIME took and made them his young Brides.

'His Father informed of this, fent other

Forces against him, the SEASONS and FATE,

with other Allies, whom TIME likewise conciliated to himself, and kept in his own

Power. Then the God HEAVEN invented

BAI-

<sup>2</sup> The GREEKS faid it was his Children, not his Brother, he hid under Ground. See Page 85.

בורות; the Plural of the Word used by the Assyrians, Syrians, Phenicians, Hebrows, and Arabs, for God; and which being most used in that Number, has given Scope to Criticism.

SADIDON, Or ADSID, Chald. Efferbuit, Ebullite:
SADIDON, Or SADID, Arabic, Sanies, Putrefactio, the Effect of Fermentation. It is remarkable, that an analogous Word Saidaton, or Saidat, fignifies a Holocauft, or whole Burnt-Offering, and is so used Genes. xxii.\*

PROSERPINE'S See above, Note (x).

The elder Venus. Τὴν δὶ ΑΣΤΑΡΤΗΝ Φοίνικες τὴν ΑΦΡΟ-ΔΙΤΗΝ είναι λέγεσι. She had her Phenician Name from the Fecundity of Flocks, Πίτρης Αςητοκοτη. Greger. See Page 91, Note e.

E Ibid. Note d.

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Let. 18. BAITYLIAS, having produced animated Stones.

'TIME had by Aftarte, the genial Power,

' feven Daughters, the Titanesses or Artemi-

e desses, and as many Sons by Rhea; the

' youngest of whom JUPITER was deified

' from his very Birth h. Then Dione brought

' him two Females, and Astarte gave him

likewise two Males more, DESIRE and

Love.—Sydic, Justice, married to a Tita-

ness', produced Esculapius, Health; and to TIME were further born in Peraiak, a Land

I I ME Were further born in Peraia, a Lana

of Fruit, younger Time 1, of his own Name, Jupiter Belus, or the LORD, who is Apollo m.

Along

g Page 49, 51, 85.

h Page 86, 137, 140, 143.

PIRAIA, Fruitful, to wit, Coun-

try.

TIME distinguished and divided into Seasons; or Time measured by the Course of Jupiter Belus, the Sun, and other heavenly Bodies, whom Proclus therefore calls "Offava The Keons, the Tools of TIME.

The am apt to be lieve that Philo has writ δ κ 'Απόλλων' ΕΜPEDOCLES faid there were two Suns. δυδ 'Ηλίμς, του μὲν ἀξχέτυποι, τόν δὲ φαινομένον, one vifible in the Heavens; the other his Archetype and Original; and all the Ancients agree in calling the Sun but the Child of Ether, as being only δύχημα κὸ ὅχημα κὸ τοχημα το πυρός, the Receptacle and Vehicle of Fire. It is the Egyptian and Phenician Vulcan, who is κηινία τος, Father-Fire; the Sun is only his Child. See Page 89.\*

f See Note immediately preceding, compared with Page 58. Τὰ παλαιότερα, κὰ πᾶσι τοῖς Ελλησι, τιμὰς θεῶν αυτὶ ἀγαλμάτων εἶχον ἄργοὶ λίθοι. ΠΑΥΣΑΝ. Άχαικ.

י Justice and good Order, joined to a found Constitution, produce בּב Aaz-kélpho, 'Aig-nanwis, The Power of the Heart; or, The Virtue of Converting, from Sickness to Health. As these Words sound nearly like אַש בֶּלֶב Ish-Keleb. Some will have Esculapius to mean the Dog-man, a Dog being often among his Symbols.\*

Along with them were produced PONTUS, Let. 18.

the Sea, and TYPHO, Subterraneous Fires, --

and NEREUS, Fluidity, the Father of the

Ocean. Of Pontus, the SEA, came SIDON,

the Fish-town, and NEPTUNE, sailing.

SIDON'S Sweetness of Voice first found out

the Melody of a Song o; and to DEMAROUS,

Lord of Plenty, was born MELICARTHUSP,

or Hercules, Prince of the Town.

'After these Things there was again War

between HEAVEN and SEA. He retiring,

' joined DEMAROUS, Lord of Plenty. This

Lord attacked OCEAN, was put to Flight, and

vowed a Sacrifice. But in the thirtieth and

4 fecond Year of his Reign and Power, THE

God, or Time, lay in Ambush for his

Father in a certain Place in the Middle of

the Earth, and having got him in his Power,

castrated him near Springs and Rivers. There

HEAVEN was confecrated, his (creative)

Breath stopp'd, his Blood dropped into the Springs and Rivers, and that Place is shewn

unto this Day. And

n Sea-faring People are idle in fine Weather, and apt to fing. The ancient Mariners had no fooner fixed their Sails, than they fet a Bowl upon the Table, and began to pour out Libations and to fing: 'The Ships of Tarfeish did fing of Tyre in the Market: 'She was replenished and made very glorious in the Midst of the Sea. Ezek. Ch. xxvii. Ver. 25.

<sup>\*</sup> Compounded of 779, Melec, Prince or Lord; and NATO, Kartha, Town: The Epithet of Phenician Hercules—Whence the Greek Fable of Leucothoe and Melicerthus. Sp Melius, who was thrown from the Tarpeian Rock, endeavoured to become King of Rome by Distributions of Corn among the Populace.

P They retain some of the genial procreative Power of recent Heaven. See Page 97, 100, 106, 107.

Let. 18. 'AND now ASTARTE the mightiest, JU-PITER, Lord of Plenty, \* and A DOD Prince

of the Gods, the first or sole (also a Torch)

' governed the World with Confent of TIME 4.

· Astarte adorned her own Head with the

· Horns of a Bull, Emblems of Royalty (of

' Fecundity and Power) and thus going round

the World, she found a Star dropp'd from

the Sky, took it up, and confecrated it in the holy Isle of TYRE'. TIME likewise go-

' ing round the Globe, gave the Government

of Attica to his Daughter Minerva; and in

a Pestilence and vast Mortality, he offered

his own only begotten Son in a Burnt-offering

to his Father HEAVEN, and was circumci-

· fed

\* ΖΕΥΣ ΔΗΜΑΡΟΥΣ.

1 Here is the grand Revolution, and final Settlement of the Universe after the Creation was compleated. TIME having exhausted the productive Virtue of HEAVEN, makes a kind of Cession of the Government to the first Cause of Generation, (P. 91, Note d) to the Lord of Plenty, and to the one Sole GOD. Assyrii Deo quem summum maximumque venerantur Adad nomen dederunt: (it should be Ahad) ejus nominis Interpretatio fignificat Unus. Macrob. Saturn. Lib. I. 9 23. It is from AHAD, unue, according to Macrobius. I have fometimes thought it was TINT HAOD (with the emphatic 7) THE PRIN-

CIPLE, THE CAUSE, whence T'N Oud, a Burning Torch.\*

Lucifer; the Morning-Star facred to Aftarte or Venus, and peculiarly adored in Tyre: the same painted by HOMER, as,

The Star benign, that fairest in the Sky,

Proclaims th' Approach of rosy-fingered Morn, OAYE. N. But I have not met with the Tradition that should explain that Circumstance of its being fallen from Heaven; unless we understand it according to the Sabian Doctrine, that the Power of Generation formerly residing in Heaven, fell from it in process of Time to the Earth, and was now transferred to the MORN-ING-STAR worshipped in TYRE.

The Notes marked with an Afterism, explain such of the Phenician Names mentioned by SANCHUNIATHON, as are neither paraphrased by Philo, nor truly deduced by subsequent

Commentators,

e fed himself with all his Allies. Not long Let. 18.

after he deified his Son Muth, Death, born

of Rhea, whom the Phenicians call PLUTO.

Then he gave Byblos to the Goddess BAAL-

TIS (the LADY) called Dione; and Bery-

' tus (the Fountains) to NEPTUNE, and to

the other great Gods of Land and Water,

who also confecrated the Relicks of PONTUS,

the SEA in Berytus, the City of Wells.

BEFORE this, the God TAAUT had, in

Imitation of HEAVEN, expressed the Ap-

' pearances (Aspects) of the Gods TIME and

DAGON, and the other Deities in the facred

' Engravures of Letters—To him (TAAUT)

' TIME, going afterwards to the Land of the

' South, gave all the Kingdom of Egypt to

' be his Royal Seat."

HAD Sanckuniathon's great Work reached us entire, it would have been a valuable Curiofity. This Specimen of the Translation, lame and maimed as it is, shews the irreparable Loss we have sustained in the perished Records kept by the Priests in the chief Cities in Egypt, and all over the East; but especially in the grand Temples of Thebes, Memphis, Babylon and Tyre. Those kept by the Jewish Priests under divine Direction, in the Temple of Jerusalem, make a considerable Part of holy Writ; and tho' they be Chronicles of no learned nor mighty Nation, tho' they be generally

Let. 18. nerally confined to their own little State, and it be a nice Point to adjust their Chronology, yet their meer bistorical Use (setting aside higher Considerations) makes us justly regret the Originals of which they are but Abridgements, and to which they so often refer.

If we review the ancient Cosmogonies that have reached us, Hefod's Birth of the Gods. Ovid's Transformations, Silenus's Song in Virgil, and the Phenician Theology, we shall not find them precisely restricted to a History of the Creation, or Production of the Universe; they take generally a Step further; they proceed to the History of the first Ages, interweave the Inventions of Arts, and as it were account for the present Face the World wears; the Origins of Nations, Appellations of Places, and Manners of Men. The Works of the primitive Bards already mentioned, that were collected into one Body, and made the old theological System, deduced their allegorical Tale, not quite so far as Naso prays the Gods to do his Verse:

--- ipsoque ab origine Mundi ad mea perpetuum deducite tempora Carmen,

from the very Origin of the World to his own Times;" but down to the Commencement of the bistorical Period; that is, to the Trojan War.

SANCHUNIATHON'S Work, as it now stands, Let. 18. feems to have been a Composition extracted from two Cosmogonies by the Author, and interspersed with a third in the Paraphrase. It contains therefore, I. The pure Egyptian Dostrine, written by TAAUT in Marks and facred Sculptures; being, I suppose, no more than a simple Genealogy; that is, the Sign of the God, with a Mark for Marriage, and a Symbol of Parentage or Issue. II. The Phenician Theology compiled by the Priests, intermixed with Traditions about the Invention of Arts, and with Sanchuniathon's own Alle-III. Shreds and Similitudes of the gories. Greek Mythology, fo interwove by Philo, that though I have omitted many, feveral yet remain not eafily untwifted from the Thread of the Narration. We may accordingly perceive a threefold Doctrine, discovering itself in different Strains throughout the Fragment; a natural, a moral, and a political Mythology. The first, written by Taaut, comprehends the Rife of Things, and the chief Transactions until the Dethronement of Heaven. The fecond lies principally in the moral and bistorical Episodes of Phenician Extract; such as the Descent of Demarous and Sidon, the Progeny of Misor and Sydic, and the Invention of Acts inserted before the History of Elioun the Most High. The political Part, and all the IlluftraLet. 18. Illustrations, seem to be Trappings added by the Translator to Sanchuniathon's Allegories. According to him, Egypt the Land of Learn. ing and Parent of Writing, is given to Taaut, LETTERS; and Attica, the Country of Science, early famous for military Skill, is affigned to Pallas, CONDUCT and KNOWLEDGE. even condescends to explain to his Grecian Readers the Eyes and Wings with which the Easterns accoutred the Image of TIME, and the other Gods, with many minute Circumstances, which I have waved in the Translation.

> This Remain of Antiquity is too curious not to have raised Disputes, and treats of too great and interesting Subjects not to have afforded abundance of Play to Fancy, and room for Conjecture. It has been condemned as wholly spurious, it has been defended as perfectly genuinet; it has been applied as a Prop of a new System in bistoric Fable", (that the old Saci, or Celtes, were the true Titans and Gods of Antiquity) and has been treated as an unintelligible Rhapfody from beginning to end. But the greatest Pains, and most exquisite Learning, have been employed in finding out the Similitude or Sameness of this Phenician,

<sup>.</sup> M. Dodwell, Father Simon, Monfaucon, Stilling fleet.

t Vossius, Bochart; but especially Dr. Cumberland and M.

<sup>\*</sup> Pere PEZRON, Antiquité des Celtes.

or rather Egyptian Tradition of the History of Let. 18. the Creation, with that delivered by the Jewish Lawgiver. The Parents of Eastern Criticism were contented to find in it, 'Some

Sparks of Truth concerning the Creation of

the World, the Origin of Idolatry, and the

Abuse of the Names of God intermix'd with

Fables: But some of their learned Successors, particularly a knowing Prelate of our own Country, and a Professor of uncommon Erudition in France, have attempted to demonstrate a marvellous Harmony between Sanchuniathon and Moses.

As I make not the least doubt, of the good Intentions of these eminent Authors, in taking such indefatigable Pains, they have in so far the fairest Claim to Thanks and Commendation: But whether these Pains were at the same time wisely bestowed; or whether, (supposing they had as fully agreed in proving their Point, as they have widely differ'd) it were truly calculated for promoting their pious Purpose, is still, methinks, a Question.

IT has been thought by Men of the truest Judgment 4, to be a suspicious Symptom of any Rite or Ceremony in Religion, if it resembled a known Practice in the Heathen

Z Superstition.

\* Scaliger, Selden, Bochart, Marsham, Kircher, &c.

b Dr. Cumberland, Bishop of Peterberough.

M. Fourmont, Professor of Aralis in the Royal College of France, &c.

d Dr. Convers Middleton's Paral'el of the Roman and Heathen Rites.

And just on the contrary. Let. 18. Superstition. many more have thought it no fmall Confirmation of the Truth and Antiquity of our Worship, that Traces of it were to be found in most Parts of the old Idolatry. is, furely, fays the contemplative Physician,

already quoted, a blamable Curiofity to try

the Truth of the facred Scriptures by their

Agreement with buman Writings; to prove

s the Book of Efther to be genuine, because it agrees with Megasthenes, or is confirmed by

· Herodotus. As for my own part, I cannot

deny my fuperfluous and unfuccessful Curio-

fity in this Matter, until that filly Story of

" Justin's about the Jews let me see my

· Folly; that they were driven out of Egypt,

· because of some Plague or Leprosy .' But, in direct Contradiction to this, fays a learned Gleaner in Antiquity, 'When I read these

Prophesies (of Esaiah and Feremiah) and

" fuch other Pieces of Scripture, and compare

them with the ancient Authors, Herodotus

and Xenophon, it is impossible to describe the

· Joy, - the Rapture - that instantly diffuses

thro'my Heart.' This puts me in mind of the different Judgments passed upon the famous Orphic Hymns, which you have so often heard mentioned as the most curious System of Gre-

cian

<sup>·</sup> Sir THOMAS BROWN. See a different Opinion in CHA-RACTERIST. Vol. III. Miscell. 2. § 1.

f Exprimi nequit quanta voluptate, quanto gaudio illico perfundar. G. JAMESON Spicilegia Antiquit. Egypt. Cap. V. 9 13.

A keen Critic never took them Let. 18 cian Divinity. up, but he thought he was perufing the Devil's Prayer-Book; or, to speak more properly. Satan's genuine Liturgy: 8 And the Wonder of his Age for Learning, JOHN PICO, Earl of Mirandola, thought them a Treasure of Sublime and mysterious Theology h; as did another Man of immense Reading, Kircher; who even undertook to demonstrate their perfect Conformity with the Hebrew Siphri, and Hieroglyphics of Egypti. Amid such Diversity of Sentiments, you fee, however easy it may be to agree in an authentic Original, it is vastly difficult to fix upon a proper Commentary; which, after all, every Man chuses according to his Reach, and peculiar Propensities.

How various, for Example, are the Decisions; how much of the History of Paradice and Fall of the first mortal Pair is allegorical\*, and how much is to be understood strictly according to the Letter? Many have believed the miraculous Trees of

Z 2 Life

DAN. HEINSIUS. Arifarch.

h Io. Pici Com. Mirand. CONCLUSIONES.

OEDIP. T. II. P. I.

In veteri Instrumento, si præter Historiam nihil spectes, et audias, 'ADAM è limo conditum, Uxorculam e dormientis latere furtim subtractam, Serpentem illecebra Pomi sollicitantem mulierculam, Deum ad auram inambulantem, Romphæam foribus præsidentem'— nonne putes ex Homers officina prosectam Fabulam?—At sub his Involucris quam splendida latet Sapientia

DES. ERASMI CHILIAD. III. EEIAHNO! AAKIB

Let. 18. Life and of Knowledge \*, to point to the former: But Philo, a fanciful Platonic Jew , and Origen, a fanciful Platonic Christian, incline to think the whole Transaction, from Beginning to End, the Trees, the Rivers, the Cherubs, even to the Coats of Skins, made for the recent Exiles from Eden, to be a perfect Allegory. St. Austin seems very willing to accept of the Allegory, if, at the same time, you will believe the Relation to have been real Factor: But another learned Father, more strictly orthodox, ties it rigidly down, in every Circumstance, to the literal Meaning, and consutes the Jew and the Christian, as equally heretical

\* Voyez LETTRES FANATIQUES. Lettre septieme.

κ καια τον θεῖον ΠΑΡΑΔΕΙΣΟΝ ἔμψυχα κο λογικὰ τὰ φύτε καίν εἶναι συμδέδηκε, καρπὸν φέρονια τὰς ἀρείας.— ταῦτα δὲ μοὶ δοκεῖ συμδολικῶς μαλλον ἡ κυρίως φιλοσοφεῖσθαι — ἐςὶ γὰρ δεί μαλα τύπων ἐπ' ἀλληΓορίαν καλθίνων. ΦΙΛΩΝ ΙΟΥΔ. περὶ Κοσμοπ. Μὴ γὰρ τοσαύτη καλάσχοι τὸν ἡμεθέρον λογισμὸν ἀσεδεία ὡς ὑπολαδεῖν ὁτὶ ὁ θεὸς γεωπονεῖ κο φυθεύει παράδεισον.

Τε αὐτε Νομῶν ἱερῶν ΑΛΛΗΓΟΡΙΑΙ.

1 ΩΡΙΓΕΝΗΣ και είκονα φησὶν απολωλικέναι τὸν ΑΔΑΜ είθεθει φησὶ κὰ τὰς χείῶνας τὰς δερμαίνες επισημήνασθαι τὴν γραφὴν, ότι (ὁ θεὸς) εποιησιν ἀνθοῖς χείῶνας δερμαίνες, κὰ ενέδυσεν ἀνθες, τὸ σῶμα, φησὶν, έςὶ.— ἀλληθορεῖ δὰ λοιπὸι ὅσαπερ δύναίαι τὸν τε Παξάδεισον, τὰ τε τεθε ὕδαία, κὰ τὰ ἐπάνω τῶν ὁυρανῶν, κὰ τὸ ΰδωρ τὸ ὑποκάτω τῆς γῆς.

ΕΠΙΦΑΝΙΟΥ καῖὰ Αἰρησ. β.Ε. β.

π Τὰ ωερὶ τὸν "Οφιν, ως αὐθιπράσσουλα τοῖς τὰ Θεὰ ωαραζηέλμασινοῦτε Παράδεισος, ὅν ωεφυθευκέναι λέγελαι ὁ θεὸς ἐν Εδὲμ και ἀναλολάς ς με μαὶ ατὰτο εξανατελαλκέναι ἐκ τῆς γῆς ωὰν ξυλον ώραῖον εἰς ὁρασιν, κὶ καλὸν ἰις βρωσιν, κὶ τὸ ξυλον τῆς ζωῆς ἐν μεσω τὰ ωαραδείσα, κὶ τὸ γνως τὸ καλὰ κὶ ωνονηρὰ ξύλὸν, ωανία ταυτα ἐν α΄ ζεμνως τροπολογεῖται.— κὶ ὁ ἐκξαλλόμενος ἐκ τὰ ωαραδείσα ἄνθρώπος μεὶα τῆς γυναικὸς, τὰς δερμαλίνας ἡμθιεσμένος χιῖωνας, ἄς διὰ τὴν ωαράξασιν τῶν ἀνθρώπων ἐποίησεν τοῖς ἀμαρηποασι ὁ Θεὸς, ἀποξὸπλό τινα κὶ μυτικὸν ἔχει λόγον.

m Commentaria in GENESIN

heretical upon that Point ". 'I have avoided, Let. 18. fays a great Modern, to mention Moses's · Cosmopoïa, because I think it is delivered by him, rather as a Lawgiver than a Philosoopher, which I intend to shew at large in another Treatife, as not thinking that Difcuffion proper for the vulgar Tongue.-His Account of the Creation confifts of two Parts; the first of which describes the great general Masses of Matter, and the disorder'd State of Things; and proceeds upon the

fame Principles, and observes the same Or-

der which the ANCIENTS have constantly observed :- And in this almost all the Chri-

' stian Interpreters agree with us, that the

' Mosaic Tohu Bohu, is the same thing as

the CHAOS of the Ancients; that the Dark-' ness, described by Moses, is their TARTA-

' RUS, and EREBUS, and NIGHT; that his

' Incubation of the Spirit, or Breath of GOD,

is collusive with the Birth of PHANES.

· Eros, or Love. So far Moses, and the old

Philosophers agree: But here he breaks off

his philosophic Strain, and takes up another

' Method; a buman, or, if you like it better,

' a theological Strain; in which, having en-

tirely neglected the various Motions of the

· CHAOS,

ก Фล์ธนะเร, ผื อบีรอร, รัสเธนอนุนลให้ผม, อัรเ นท์ ลักล หิบครอธิร์ปุทร ทีม อั ΘΕΟΣ ίνα χιθώνας δερμαθίνες τοις σερί τον Αδάμ σοιήση, μηδέπω ζώων τεθυμένων ει δε η ετύθη ζωα, ούκ ήσαν, Φησί χιλώνες δερμαλίνι, αλλά το γηϊνον ο σερικείμεθα σώμα. — ο Θεός, δ άπιτε, δερμαλίνες Φύσει χιίωνας, άνευ ζωων, άνευ τέχνης τινός ανθρωπίνης η σολυμόρφη ερίασιας ηθέλησε γένεσθαι κό αμα θέλων επόισε τοις περί τον ΑΔΑΜ ΕΠΙΦΑΝΙΟΥ καία Αίρεσ.

Let. 18. CHAos, according to the Laws of Nature,

' and overlooked the Action of divine Love

· upon it, and its consequent successive Chan-

' ges, into various Strata, Regions, and Ele-

· ments; having, I say, superseded all these,

he has framed a popular Relation of the Rife

of Things, in the manner we all know.

THE Description of the Elysian Fields by the ancient Poets, Philosophers, and Divines, is thought to have been originally borrowed from Moses's Draught of Paradise P. 'If we compare, they fay, the Eafe, the Pleasure, the Delicacies of the Place; the Mildness of the Climate, the Fruitfulness of the Soil, and constant Serenity of the Sky, we will ' find the Terms differ in the different Defcriptions, but the Subject and Sentiments exactly the fame.' From Mofes' EDEN, faid the Fathers, Plato took his Idea of the Garden of the Gods, in which Porus and Penia (Plenty and Want) begot Cupid, or Defire 9; nay, all the Heathen Mythology, according to others, took its Rise from the Truth of the Scriptures mifunderstood; infomuch, that there is no one Fable which is not founded in Fact. and all of them bear the fame Resemblance to some part or other of the facred Canon, as

A

Deucalion's Deluge does to Noah's Flood .

o Dr. Burnet's Theory of the Earth.

P Ευ φανλασία τε καθ ήμας τα gadeίσε. Γ. NAZIANZ, Λογ. κ.

<sup>4</sup> Eusebius, Origen, Clemens.

<sup>\*</sup> HORAT. TURSELLINI Histor, Epitom.

A pious Prelate, says he could very easily Let. 18. demonstrate, that no small Part of the Hea-

' thenish Mythology and Divinity, was fetch-

ed from Hebrew Stories and Practices; -

and that when they invented their poetical

Deities, their Dreams were the Offspring of

fome real Things which they had feen, or

heard out of the Book of God. This, in the Opinion of another great Scholar, already mentioned, does no small Honour to holy Writ. Full of French Vivacity, after unriddling, as be imagines, the Names of Celus, Saturn, and Jupiter, which, to his Astonishment, no Mythologist had ever dared to ex-

Z 4 plain ;

Dr. S. PATRICK, Bishop of Ely, in his Mensa Myslica, Introduct. The four Instances he gives of this, are very curious. I. CASSANDRA, in her prophetic Fury, calls Hercules Testowe-Neptune took within his Jaws. This the good Bishop, after J. Tretzes, takes to be originally from the Prophet Jonah's having been so long in the Belly of the Whale. Lycophron seems to have alluded to the three Nights in which Hercules was begot, and to his Combat with Cerberus. II. The Stories of Iphigegenia and Julia Luperca's being to be facrificed, and a Hind and Panther offered in their Stead, are founded on the real Histories of Isaak and Jeptha's Daughter. Human Sacrifice, and Persons devoted to Death, was an ancient wide-spread Rite. III. The wondrous Cave of the Nymphs, described by Homer, Odyss. XIII. and ingeniously commented by Porphyry, is an Allegory of Man's Conception in the Womb, and is stole from Pfa. cxxxix. 9. 15. I am fearfully and wonderfully made. IV. The Lydian Priests, mentioned by Pausanias (Ηλιακῶν α.) who laid unkindled Wood on their Altar, invoked an unknown God (I suppose to the Greeks) and immediately and infallibly (waoa avalun) the Wood took Fire, is a Perversion of the History of Elias's Miracle in calling for Fire from Heaven, to confound the Priests of Baal. These Lydians have been Zabians, Priests of Baal. See Page 90 in the Notes.

Let. 18. plain '; that is, having made Terab the HEAVEN, Abraham TIME, Isaak ETHER, and
Jacob TYPHON, he immediately subjoins, 'that
' the Scripture appears now, as it were, in a
' new Majesty; which, for certain, very few
' People would have thought it could have
' ever acquired ".' And in consequence of this
Way of Thinking, an Author of the same
Nation has composed an entire Treatise, Of
the Conformity of ancient Fables with the sacred
Remains of Jewish Writings ".

Could Numbers afcertain Truth, there would be no Difference of Sentiment on the Subject; the far greater Part of Authors having ranged themselves on this Side the Question. But others, no less Masters of Reason, are of a different Opinion: One of these has endeavoured to prove, 'that Idolatry is worse 'than Atheism;' or, in other Words, 'that 'unworthy affronting Worship, with respect 'to

<sup>\*</sup> Une chose étonnante: jamais aucun Mythologiste a-t-il osé dire, qu'il savoit la cause des noms de Jupiter, Cronos, Curanos, &c.—Je dis moi, que les voici decouverts—Voilà donc ce que l'on cherche dépuis trois mille Ans, la Raison du Nom d'Uranus:—Quiconque ne sent pas céla, ne sent rien.

M. Fourmont Reflex. Crit. Liv. II. Sect. III. Ch. 2.

"Tranchons le mot: un Lecteur, homme d'esprit, aimant la verité (Je le suppose degagé de tous Prejugez) serà ravi non seulement d'apperçevoir ici ce que l'on cherche depuis 3000 Ans, la Naissance du Paganisme, & l'Origine de ses Dieux, mais aussi de remarquer (Assertion qui frappe à present les Yeux comme l'Eclair qui passe de l'Orient à l'Occident) de remarquer, dis-je,

"Que l'Ecriture paroit dans une Majesté comme Nouvelle,

à laquelle certainement peu de gens se seroient attendûs.'

Ibid. Sect. IV. Ch. 17.

W Conference de la Fable, avec l'Histoire Sainte. Par M. de LAVAUR.

to the Object to which it is addressed, is Let. 18. worse than no Worship at all: Which, if true, must it not necessarily follow, 'That any Connexions, Similitudes, or Allufions, between the idolatrous Rites of the Egyptians, Phenicians, or other Heathens, and our · spiritual Devotion, are rather disadvantageous; and, instead of illustrating, seem to cloud the Purity of our Religion?' So that, rather than fearch for new Refemblances. ought not we, in good Conduct, to aim at disproving the old? Thus far seems to be certain, that any Doctrine, carrying its own Evidence, stands in no need of weak collateral Proofs to support it; fince the greatest Differvice that can be done to Truth, is to tack Falsebood to it, as if it were of the same Qua-The Patch raises Suspicion of the Soundness of the Piece; as an unskilful Pleader ruins a good Cause, by resting it on an inconclusive Argument. The truest Service therefore, that can be done to any reasonable Doctrine, is to represent it in its own genuine Simplicity; to strip it of the old useless Accourrements. with which it had been equipped by, perhaps, very well-meaning Men, and remove the rotten Props that portend imminent Ruin. The fair Pillar of TRUTH totters when officiously shored up, and threatens Subversion: It can only stand poised by its own native Weight, and rest upon its own immediate Foundation. The

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Let. 18 The Mosaic Accounts of the Creation, and Genealogy of Mankind, need no strained unnatural Applications from mythological Writers, to support their received Authority: 'Tis quite enough, if, by comparing the Egyptian Traditions of the Rise of Things from Sanchuniathon or Taaut, we find some Traces of the Origin of that Assertion, 'That the Hebrew Lawgiver was instructed in all the Wisdom of the Egyptians'.'

I am, &c.

το 'Επαιδιόθη ΜΩΣΗΣ σαση σοφία: ΑΙΓΥΠΤΙΩΝ. Πραξ. των ΑΠΟΣΤ. Κιφ. ζ.

LETTER

## LETTER XIX.

THERE is an Observation which, tho' Let. 19. it lie not within every one's Compass, is very entertaining to those who can ground it upon a wide Knowledge of the Fates of Nations, and upon just Views of human Nature. From a Survey of thefe, it would feem, ' that among the People called Heathen, there has happened, as of Policy and Power, fo likewife a fort of CIRCLE, or Succession of RE-LIGION.' I do not mean, that the feveral religious Rites were propagated by Conquest or Commerce, along with the other Arts of Life, from one Country to another; that we find in every History: But that in Religion itself, as considered among the Heathen Nations (that is, all Mankind excepting the Jews) we may observe a certain Progression from Purity to Star-Worship, from Star-Worship to Polytheism, and thence to the grossest Idolatry: That in some Ages a Distaste of Superstition returns, in consequence of which Reforms are set on foot; Purity is retrieved, and zealoufly affested: But new adopted Deities from some Out-skirts of the Scheme, make way for a Multiplication of Mysteries, and that for a Relapse into Ignorance and Credulity.

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A DEDUCTION of every Step of this Ob-Let. 19. fervation, and Instances adduced to verify it, would be no easy Undertaking. regulate the Plan of so vast and various a Work as that of the laborious John-Gerard Vossius, OF THE ORIGIN AND PROGRESS OF IDO-LATRY: For had there been less Detail in that immense Collection, and more Connection of the Changes in Religion, with the Changes in Government and Manners, it would have been much more instructive. His vast Learning wanted but such a Clew to prevent his being loft in the Labyrinth, and as it were o'erwhelmed with the inexhaustible Subiect. My Views are confined to the two remotest Steps of the Revolution; which will yet require all our Attention, as the tracing them leads through some of the most untrodden Paths in History and Literature.

As far as we can penetrate into the dark Recesses of Antiquity, the most ancient Worship upon Record in the World, seems to have been that of one Almighty GOD, Governor of all Things: A Worship that does not appear to have been confined to any one Nation or Tribe, but to have prevailed all over the East, and principally in Chaldea, its perpetual Seat. This is that Religion which is still known under the Name of Zabiism among the Eastern Writers, whose early

zing

Professors worshipped neither in Temples, nor Let. 19. by Images, but offered Prayer with Odours immediately under Heaven, the Habitation of the Most High, the Patriarch, or Head of the Tribe, being commonly both Priest and King.

WHEN the Prophet, whose Doctrines now fill the finest Countries of the Globe, first afferted his divine Mission, his Countrymen, the Arabs, were immerfed in gross Ignorance, and as tenacious of their Pagan Superstitions, as they are now of Islamism; for it is rare that Religion wholly changes the Character of a Nation, unless it have first altered the Constitution of their civil Government. the North and West of them dwelt Jews and Christians, a large Mixture of both having likewise settled in Arabia itself; but to the East lay the People long famous under the Name of CHALDEANS, zealous Teachers of a refined fort of Idolatry. Now the Arabs, new Converts to the Belief of one God (the first Article of their Apostle's Creed) were to be diffinguished from all the rest, and warned against the Infection of the furrounding Sects. of whom he commonly classes four together; Jews, Zabians, Christians, and Magians . He calls the first three frequently Scripturals; People who found their Faith upon a Book, and arms his Followers with Answers to their Objections, as many of them were apostati-

<sup>\*</sup> Al CORAN. Suras II. V. XXII.

Let. 19. zing to the ZABIANS, Easterns b; by whom he no doubt means the Inhabitants of Chaldea.

MAHOMET was himself illitterate: He frequently glories in it, and makes it a Proof of his Mission from Heaven; since it was impossible a Book of such divine Eloquence as the CORAN, should be the Composure of an ignorant Prophet c. The Moslems accordingly admire and adore it: They make it not only the Rule of their Life, but the Standard of their Style, and Model of their Language: They borrow every Term used in it, and are perpetually alluding to it in their Writings. Among the other Sects, finding the Chaldeans mentioned by their Prophet under the Appellation of Zabiin, Easterns, they retained the Term; and by translating many of their Books, have made a Name unknown to the Greek and Roman Writers famous thro' the World.

For fome Generations the Khalifs, Mahomet's Succeffors \*, were barbarous bloody Enthu-They declared War against the Learning, as well as the Religion of other Nations, and burnt all the Books they could lay Hands

الأمى Nabi al omeion. The untaught Prophet, ignorant as he came from his Mother. CORAN, Sura VII.

fignifies the Morning; and thence, by a Meta-phor, common to most Languages, the East. An Adjective formed from that, is, olientales, Easterns; and, by an easy Transition, Apostates, who change their Religion, and particularly who turn Zabians.

<sup>•</sup> نليعة Khalîfaton (vulgo Califa) Successor, Vicarius. The four acknowledged by the orthodox Sonnites, were Abubeer, Cmar, Ofman, and Hali.

on. The Destruction in particular of the ce-Let.19. lebrated Alexandrian Library, was the greatest Wound ever received by Literature. But about the Beginning of the third Century of the Hejira, the Conquest of rich and polite Nations, having by Degrees divested the Arabs of their former Fierceness, they turned this Contempt of Knowledge, and Hatred of the Means of it, into the most ardent Pursuit of Science that ever possessed a People.

Mutavit mentem Populus levis, & calet uno Scribendi studio—

For not contented with the infinite Productions of their own fruitful and fiery Genius, with indefatigable Pains they fet themselves to translate, into their wondrous Tongue, all the principal Authors in History, Poetry, Philosophy, Medicine and Mathematics, that were in greatest Vogue among the conquered Nations. Thus they have Plato and Aristotle, Euclid and Archimedes, Hippocrates and Galen, and even Homer and Livy, speaking the Language of the victorious Moslems\*.

In the Beginnings of this happy Disposition, the Books of the Zabians could not escape their Curiosity. They were writ in a Dialect of their own Speech, and contained both the Philosophy and Religion that had

<sup>\*</sup> While EUROPE was immerfed in Barbarity and Monachifm, all polite Learning passed under the Designation of Studia deabam.

Let. 19. been long prevalent over the East. The great
Historian, ABUL-FARAGI, says, 'That the

Religion and Rites of the Zabians, in the

current Opinion of the Arabian Doctors,

· were the very same with those of the ancient

· Chaldeans; that their chief Seat was in Ha-

e ran, on the Chaldean Border, where they

' had their grand Temple on the Top of a

"Hilld: It was called the City of the Zabians, and was so famous as the prime Residence of the Sect, that a Haranite and a Zabian were equivalent Terms. The chief Points of their Doctrine are these:

'THEY believe the World to be eternal;

governed by a co-eternal MIND, whom they

worship under the Symbol of Fire; they

e pay a proportioned Reverence to the Sun,

' its apparent Source, and to the Moon and

· Stars participating of the same celestial Na-

4 ture. In consequence of these Principles,

they invented fignificant Rites, and pious

' Practices, expressive of their Veneration, and

calculated, as they thought, to obtain the

· Favour of these inferior Rulers of the Uni-

' verse.' This is precisely the Religion of the old Chaldeans; and this the eastern Sages call

d HISTORIA DYNAST. Dynaft. IX.

Gentile nomen Harani Haranita, fæpe ufurpari folet pro Sabi Sabita, qui est Cultor Stellarum. The Sabians go in Pilgrimage to Haran, in the same Manner as the Mahometans go to Mecca, and We were wont to go to Jerufalem.

Golii Not. ad Alfragan.

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the primary and most ancient Religion in the Let. 10. World. In this, fays the most learned of the Rabbins\*, was Abraham educated among the Chaldees his Countrymen; and this was the Foundation of the Religion practifed by the Magi, or Priests of the Assyrian, Median, and Perfian Empires.

HERE then we find the first Point of our Circle, early Purity in Principle and Practice. For the learned and candid Shahrestan assures us, that the Zabians continued firm in the Belief of one supreme God themselves; and that the Arguments brought by them to convince others of the Unity of his Godhead, were unanswerable f. Now that this Zabian Principle of the Worship of cae God by Prayer and Incense, was not confined to any one Tribe or Nation, appears evident from the Authority of our holy Scriptures: There we find a Canaanitish Prince, MELCHIZEDEC, King of Salem, the Priest of the most high God 8.

> -Chi con una fola Verga Reggea l'humane e le divine cose h.

We find another of the petty Princes of Palestine, ABIMELECH King of Gerar, so little furprized with a heavenly Vision, as to expostulate freely with God himself . Laban

> Aa the

<sup>\*</sup> R. Mosas Ben Maimon.

Apud Pocock & GENES. xiv. § 18.

Battiffa Guarini

I GENES. XX 4. 5-

Let. 19. the Syrian, and Betbuel the Chaldean, may be perhaps supposed, as Abraham's Relations, to have received some traditional Knowledge of one God, handed down from him, tho' mixed with Teraphim's, or Image-Worship: But patient and righteous Job, tho' an Arab, and absolute Stranger to the Jews and their Law, and living in the same unsettled pastoral Way as some of the Arabian Shieks do now, is a shining Instance of the same Belief; a Belief not peculiar to that good Man, but common to all his Friends, who, tho' born of different Tribes, and dwelling in distant Lands, zealously maintain the sovereign Sway of one supreme Ruler of the World.

In later Times, we find Jethro, Moses Father-in-law, a Priest in the Land of Midian, of no Idol, we may suppose, nor salse God (else such honourable mention had never been made of him, nor Affinity contracted with him by the great Enemy of Idolatry) but blessing the true God for his Goodness to the heaven-guided Lawgiver, and offering a Sacrifice, of which Moses and Aaron, and all the Elders of Israel, were Partakers m. Balac, King of Moab, as a Descendant from Lot, may have been led to acquiesce in the Power of God, to bless and to curse whom he pleases:

But

k. GENES. XXXI. § 34.

The Province of Hejaz in Arabia, upon the East Coast of the Red-Sea. The Town, near the Head of the Gulph called Madian, now demolished, is the Mediana of Ptolomy.

m GENES. XVIII.

But BALAAM the Son Beor, tho' dwelling Let. 19. in Aram (Syria) in the Mountains of the East, takes up his Parable under the uncontroulable Direction of divine Inspiration.

IF we take a wider Circle, and look farther around us among other Nations, we will learn from Herodotus, the Father of History, 'That the EGYPTIANS gloried in being the first of Mankind who built Temples, reared Altars, and erected Statues to the Gods.' They had then none before; and even the first Temples of the Egyptians themselves, according to another Author, agoan, bad no Statue in them?

THEIR Rivals in Antiquity and Religion, the old CHALDEANS, had, in Process of Time, built a Temple at Babylon, the Wonder of the World for Magnificence and Grandeur: But so late as the Days of Herodotus, \* there was no Statue in that Temple; nor did any mortal Creature (as was supposed) pass the Night in it, excepting one Lady at a time, a Native of the Country, whom the God savoured, said the Chaldean Priests, and was pleased to call to his Couch by Name?

THAT the PERSIANS of most early Time were no Idolaters, but worshipped one God, the Creator of the World, under the Symbol

A a 2 of

HPOAOT: KAEIA.

<sup>&</sup>lt;sup>n</sup> Numb. xxiv. § 12, 13.

AOYKIAN. wegi Gias Eug.

P ATAAMA de oux en order auto9, indeunésor, &c.

Let. 10. of Fire, is acknowledged by all their Hiftorians, and has been fet in the clearest Light by our excellent Mr. Hyde q. Their Zeal for this Principle, feems to have carried them to great Extremes, and made them tolerate no Way of Worship but their own. A Strain of it may have possibly mixed with Cambyses' Madness, in the Havoc he made of the Egyptian Divinities - and influenced the Conduct of Xerxes in demolishing the Grecian Temples, and defacing their Statues wherever he passed. As this was the constant Practice of the Persians, the apocryphal Author of the Book of Judith, feems to have stretched it to the portentuous Reason given for the King of Nineve's Expedition against the whole Earth, · That all Nations, Tongues, and Tribes,

' might worship Nebuchadnezar', and call

e upon him as their only God.'

THE GREEKS and ROMANS had their Religion at fecond hand from powerful and knowing Nations, but who had departed from their first Establishment, before their Intercourse with European People. It is not therefore to be expected, that these should be wifer than their Masters, and exercise a Purity they had never received. Yet there are many Traces of noble

<sup>1</sup> De Religione veterum Persarum. 1 Sce above, p 280.

Not the Babylonish Conqueror; but a King, whose Name or Expedition is no where else recorded in History.

<sup>·</sup> See above, p. 177.

noble Simplicity, shall I say, or, in more fa-Let. 19. shionable Stile, of a rustic Plainness to be seen in the Rites of both Nations.

FOR the first hundred and seventy Years, ' favs M. Varro, after Romulus, there was not ' a Statue in any Temple at Rome ":' And, in exact Conformity with that learned Roman, Plutarch affures us, ' that anciently there was ono Image of a God, either painted or carved, to be feen among that People; that for the first hundred and seventy Years of their State, they built Temples indeed, and offered Sacrifices, but there was no Statue placed in the Shrine, nor Likeness contrived for the Divinity w.' Even the rude illiterate GERMANS, so late as the Age of Tacitus, retained thus much of the ancient Opinion, 'that it was foolish to endeavour to coop up the Gods within Walls, and impious to frame any Image of them in the Similitude of the human Countenance : ' And, to fay the Truth, the first Statues erected for them, hardly deserved the Name, being only great Stones fet on Endy, generally fquare, fome-

<sup>&</sup>quot;The first Statue that was cast at Rome, was much later. Rome simulacrum ex aere factum Cereri primum reperio, ex peculio Sp. Cassii, quem regnum affectantem pater ipsius interemezat.

w See p. 247. \* Cohibere parietibus Deos, atque in ulkama humani oris speciem assimilare nesas existimant.

De Meribus Germanorum, y The Word השבה, which the Jews are prohibited to erect, does not strictly mean a Statue or Image, but what the Greeks called ETHAH (Cippus, Titulus) a Pillar, or Column; a Stone

Let.19. times conical a, fometimes pyramidal, or femicircular b, and frequently quite rough and unhewn c, without Touch of a Tool.

BUT

fet on End as a Monument or Memorial, such as that which Jacob erected between him and Laban. And Jacob took a Stone, and sit it up, מַנְּבֶּה A Statue. Genes. xxxi. §. 45.

The Statues of the oldest Mercury (see Page 175) were originally long fquare Stones: The Athenians first put an old Man's Head on them, and afterwards, taught by the Pelassi, added the Symbol of Generation. Macrobius. The Statue of the Mother of the Gods, brought to Rome from Phrysia, was a great black square Stone. Festus Pompey says, she is called KYBHAH and KYBHBH, from KYBOD a Cube, to shew that she was the Foundation and Basis of the Universe.

The ancient Phenicians had an Image of the Sun, which they believed not to have been formed by human Art, but to have fallen immediately down from Heaven. It was a large black Stone, round and broad at the Bottom, but diminishing by degrees, and terminating in a stender Point.

Simulacrum Deae (Veneris) non effigie bumana: continuus Orbis, latiore initio tenuem in ambitum, Metae modo, exurgens. Tacit.

I remember a pleasant Reason assigned by a learned Antiquary for this Figure of the Goddes; Pur Io mi ricordo di haver letto che questa Figura rappresenta l'Ombilico del Corpo humano; ed è dato a Venere perche si crede che la Libidine alle Donne stia e comminci in questa parte. Vincenzo Cartari. The Sun's being the Center of our Planetary System, is the real Reason both of the umbilical Figure of these Statues, and of the constant Tradition, that Delphi was the Navel of the Earth: in Sign whereof, they kept in the Temple a Stone of white Marble cut in that Shape, and religiously wrapp'd up in Swaddling-cloaths.

b The MEGAREANS worshipped a great Stone in the Form of a Pyramid, under the Name of Apollo. Their more elegant Neighbours, the ATHENIANS, had him in human Shape, but with a Head long and sharp, in the Form of a Pyramid. Pausan. A small Globe split in two, and one of the Halves set on the Top of a Pole, was the Object, or rather Symbol, adored by the ancient Peonians.

Max. Tyr.

The oldest Idol of the Arabs, was slim Manah, a Goddess, like Venus and Fate, worshipped under the Form of a great unhewn Stone. Shahrestan. The Statue of the Thespian Cupid, was a rough Stone untouch'd by a Tool. Pausan. And see Page 346, Note s.

But as the East feems always to have led Let. 19. in Matters of Religion, and that Purity remained longer untainted in that devout Climate, than in most Parts of the Earth, let us take a nearer Survey of its early Establishment.

AND first, let us remember that ORIENTAL Wildom was always in the highest Reputation; fo high, that the Yewish Prince, celebrated as the wifest of Mankind, is magnified by the Comparison: 'His Wisdom, we are told, ' was greater than the Wifdom of all the Sons of the East, than all the Wisdom of the ' Egyptians d.' And that we may not hefitate about the Preference, the Wife-men of EGYPT itself, the Privy-Counsellors of the Nation, that boasted the sublimest Science, and looked on the Sages of all other People, as little better than Children; these very Men are introduced by the most knowing of the Prophets, as founding their Claim to Knowledge upon their EASTERN Descent, and thereby fairly allowing the Superiority of their Chaldean Masters e.

Nor was this a short-lived Reputation, that flourished for an Age, and then evanished: It surmounted even their national Calamities;

A a 4 and,

d III. KINGS IV. §. 30.

Let. 19. and, like the Grecians of old, and the Chinefe 8 of late, enabled the Vanquished to give These knowing and Law to the Victors. polite Nations civilized the rude Roman and rugged Tartar, their Conquerors; and, in the fame manner, the haughty Mede and hardy Perfian, submitted to the Lessons of their Chaldean Subjects, both in Religion and Policy. They are particularly celebrated for their Skill in Astronomy, which a part of them afterwards abused, by applying it to Horoscopes and Divination h: But the History of the Wifemen, as our Translation renders the MATOI. (MAGI) of the Original i, guided by a Star, portending, or rather announcing, the Birth of a King to the Yews, does great Honour to the

f Graecia capta ferum victorem cepit, et artes Intulit agresti Latio. Horat.

B Of the two and twenty Families that have reigned in CHINA, three were Tartars, who quickly adopted the Chinese Manners and Literature. See Viaggi di M. Marco Polo Gentilhuomo Vinetiano, Anno 1297. Abdalla Beldawi. Edit. Muller. ANNALES SINICAE, &c.

Finem Di dederint Leuconoë: neu Babylonios
Tentaris numeros.

Horat.

CHALDAEIS fed major erit fiducia: quicquid
Dixerit Afrologus credent à fronte relatum
HAMMONIS.

JUVENAL

Annum diemque 'ultimum vitæ jampridem suspectum habebat (Demitianus) Horam etiam; nec non et genus mortis. Adoles centulo Chaldaei cuncta præditerant. Sueton.

<sup>1 &#</sup>x27;133 MATOL and a rate of the Star was ineffable, and truck all who beheld it with Amazement; for all the other stars, together with the Sun and Moon, attended it in a Chorus, while in Lustre it outshone them all. XIV. Epift. ad Ephof.

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the Science of these eastern Sages, and won-Let. 19. derfully quadrates with their constant Contemplation of the Host of Heaven.

DISTANCE of Time, and Want of Records, permit us not to determine the precise Period when the Chaldeans departed from the Purity of their primitive System. But as in all human Societies, there is a Mixture of good and bad, of noble and base, it would seem that a meaner Set of them had early proflituted their Science to Incantation and Magick; while the founder and superior Part renounced them for fo doing, and acquired fuch Reputation by their upright Conduct and celestial Science, as, like other divine Lawgivers, to be thought worthy of Empire 1. It is past doubt, that before they were known to the Arabs, under the Name of Zabians, they had superadded to their first Principle of one supreme GOD (to which they inviolably adhered) a fecond Principle, of the heavenly Bodies being, as it were, his Ministers, and Mediators between him and finful Men. Upon this they built fuch a Train

<sup>\*</sup> See Isaiah xlvii. § 12 and 13, where by the תכנור שמים the Society of the Heavens, or Heaven-Companions, which we have translated Aftrologers, seems to be meant the separated, or, if you please, the consecrated Body of the Chaldean Astronomers; and by the Star-gazers and monthly Prognofficators, the Fortunetellers and Genethliacs. They still swarm in the East.

<sup>1</sup> Αφώριτο δεν τη βαθυλωνία καθοικία τοῖς ἐπιχωρίοις Φιλοσόφοις τοις ΧΑΛΔΑΙΟΙΣ ωροσαγορευομένοις, οι περί αγρονομίαν εισί το πλέον ωροσωοιώνται δε τινες κο γενεθλιαλογείν ες ου καθαδίχονται οι είνες κοι είνες και είν

Let. 19. of superstitious Practices, performed in Honour.

of the brightest Stars, as made some fancy them to be denominated m from these Objects of their Worship, which savoured strongly of Idolatry. High Devotion, like other Passions, when divorced from Understanding, stands on the Brink of a Precipice, with a Descent so slippery, that, without some Counter-Passion to keep the Poise, down it hurls into Superstition and Folly m.

'THESE visible Planets, said they, these glorious incorruptible Orbs, are the eternal

· Habitations of GENII, or Vehicles of pure

fpiritual Substances, which animate them as the human Soul does the Body, and by

whose Ministry and Interposition, the su-

repreme Being (whom they call the God of

Gods, and Lord of Lords) governs the

World, and disposes of the Fates of Men.

It is they that reveal his fovereign Will to Mortals, and by their Means his Bene-

fits are conveyed to the Inhabitants of the

Earth.' At first therefore, continues my Author, they offered up their Prayers to these Ministers

TZABA-SHAMAIM, the Hoft of Heaven.

Diverse Bande
Diversi han Riti, et Habiti, e Favelle.
Altri adora le Belve; altri la grande
Commune Madre; il Sole altri e le Stelle:
V'è chi d'abominevoli Vivande
Le Mense ingombra, scelerate e felle.
E'n somma, ogn'un che'n quà da Calpa siede
Barbaro è di costumi, empio di fede.
Tasse.

Ministers of the divine Will; then they pro-Let. 19. ceeded to burn Incense and make Oblations, fuch as they thought most agreeable to their supposed Natures. They accurately observed their Rifing and Setting, their Conjunctions and Aspects, their Houses, as they are called, or Manfions among the Constellations, dividing the World among them, and affigning fuch and fuch a Species of Being to each particular Planet's Administration. According to their Number, they made a fucceffive Revolution of Time in feven Days, which we call a Week, and confecrated each Day to its Guardian Planet; a Custom that, from them, has fpread thro' most Nations, and seems to fayour the Affertion of the Jewish and Arabic Authors, that their Religion, as it is among the oldest in the World, has likewise spread itself over the Face of the whole Earth.

But in process of Time their Rites multiplied, and their Worship grew more sensual. Their mediatory Planet, they observed, frequently withdrew from their Sight, while they stood in constant Need of his Intercession and Instuence. They therefore formed to themselves Figures or Schemes, mystically representing the Powers and Properties, not only of each Planet, but of the Lord of all, and his chief Attributes. These were put in a sort of Shrine of a proportionable Form, to which they paid a pious Reverence.

Let. 19.

'Thus the Shrine of the FIRST CAUSE Was fet over all the rest, and received their prime

Devotions. Under it was the Shrine of

' MIND, or Understanding; then the Shrine

of PROVIDENCE, or Forefight; then of

SPIRIT; and, last of all, the Shrine of

' NECESSITY—all of a perfect spherical Fi-

gure, denoting Eternity . After these, stood the Shrine of Saturn, an Hexagon, or Fi-

gure of fix Angles; then the Shrine of Yu-

' piter, a Triangle; of Mars, an oblong

· Square; of the Sun, a perfect Square; and

of the other Planets.' Now, from the Worship paid to these mystic Shrines, and fymbolical Representations, intelligible to few but their Priests, it was natural for a new Sect to form itself, fond of a real Image, or rather a fancied Likeness of the favorite Planet P. This they made of fuch Metal as they imagined was most consonant to its Nature; of Gold, to the Sun; of Silver, to the Moon; of Iron, to Mars; -- and thereby fixed the Tradition of the Names given to Metals by the Chymists, which is equally received over the World, as their Doctrine of the Days of the

Week.

O PHILOLAUS, the eminent Pythagorean, fays the Circle was confecrated as the Symbol of the Gods, vorgon Dewn norgoi, as they were Intelligences. Action within the Agent, which the Schoolmen call Actus immanens, is the Action of MIND: Such, they fay, is a Circle put in Motion. DAMASCIUS.

P There are two Sects of ZABIANS, fays Shahrestan Jolan's الانتخاص الحاب Shrine-Worshippers, and المخاص العاب Image-Wors Dippers.

Week. Then offering, at the proper Hour Let. 19. and precise Minute of the Day consecrated to the Planet, the most grateful Persumes and Sacrifices, which they always burnt entire, they believed that the pure spiritual Intelligence, descending from its Orb at their Prayer, alighted on its mystic Symbol, said the better sort; on its real Image, said the more sensual, which it animated, and made sometimes to speak, and at other Times appear in Dreams and Visions, to reveal the Will of the most High God, and direct its pious Votaries to their own Advantage 4.

HERE we find the fecond Step of our Progression, the Introduction of Star-Worship among a People who formerly adored one only God, and who still pretended to implore his Blessing thro' the Mediation of these his supposed Ministers. In order to describe the third, we must shift the Scene, and take leave of the Zabians; for we never read of their salling into gross Polytheism, and deifying every thing around them. But the Task would be now equally supersuous as endless. Let us content ourselves with this general melancholy Truth, 'That there is no Nation known in 'History, which in some Period or other of its Duration, has not been addicted to ab-

furd Ceremonies, and plunged in some Spe-

cies of Idolatry.' Could any Nation have

hoped

Pocock. Specimen Hift. ARABUM.

Let. 19. hoped for Exemption, it must have been a chosen People, selected from all the Tribes and Families of the Earth, to be holy Patterns of a pure Worship, and, as it were. Guardians of a divine Dispensation . And yet we are affured, by the most unsuspicious Authority, that it was quite otherwise; no Race or Society of Men having more quickly s or grofly abandoned the noble Simplicity of their primitive Institution, tho' visibly revealed from Heaven, and supported by a Succession of the most striking Miracles. Their Zabian Neighbours continued much longer untainted, nor did they ever arrive at fuch a Pitch of Stupidity and Corruption, as the stubborn Hebrews t. But if your Curiofity should lead

<sup>\*</sup> Bastame por Prueva de la Excelencia del Pueblo de Yfrael el haverlos Dios escogido por Pueblo Sayo de entre las Naciones del Mundo, y posar el Caso divino sobre su Moltitud, hasta que llegaron todos ellos al grado de la Prophecia, y passò la cosa a sus Mugeres.—(Los Patriarcas) sueron el Coraçon del genero humano, y su Tesoro—y los demas sueron como Cortesas.
Cuzari. Discors, I.

<sup>\*</sup> Exod. xxxii. §. 8.

It does not appear, that ever there was a People so prone to Idolatry as the Jews, before they were carried Captives to Babylon. The Number of thy Gods are according to the Number of thy Cities, O Judah! says one of their Prophets (1); who likewise affirms, that, to the Assonishment of Heaven and Earth, no Nation had such Proneness to change their false Gods as the Jews to abandon the true (2) He paints this in the strongest Metaphors that human Language or human Manners can afford (3). But thro' all their history, they are chiefly reproached with two Sorts of Idolatry; first, the Worship of Baal, and secondly, of Ashteroth. Sometimes these are joined, as Gods worshipped by one People, and sometimes distinguished

<sup>(1)</sup> Jerem. ii. § 28. (2) Ibid. § 10, 11, 12. (3) Jerem. iii. § 1, 2. compared with Exech. xvi. § 25, 26.

you to inquire into the Degeneracy of this Let. 19. very Chaldean Tribe, so pure at the beginning, and so long uninfected, you will find it painted in strong Colours by a very learned Jew, who yet does them not the Justice they have met with, both from Christian and Mahometan Writers.

THEIR Doctrine is nearly the same with that delivered by PLATO, in the Person of the celebrated DIOTIMA, a learned Lady, whom Socrates owned as his Mistress: Not in

tinguished as Gods of different Nations. The first is frequently used in the plural Number, BAALIM; and the last is always fo. The Jews were originally CHALDEANS (4) or, as we are elsewhere told, their Father was an Amorite, and their Mother a Hittite (5); and from a small Tribe grew, in 430 Years, to be a numerous People in EGYPT. Now the Chaldeans, their Forefathers, besides the most High God, worshipped the Host of Heaven, the Baalim (see Page 89, Note 2) and the Egyptians, their Masters, for whose Country and Customs they retained fuch Fondness, worshipped the Ox, the Heifer, the Calf, the Goat, the Ram, in short THE FLOCKS. No wonder if a superstitious Nation, sprung from one Country, and modelled in another, followed the Worship of their Progenitors and Lords. That this was their Practice, appears plain from the Golden Calf, compared with the Speech of one of their greatest Captains: 'Now therefore put away the Gods which your Fathers' ferved on the other Side of the RIVER (Euphrates; that is, the 'CHALDEANS) and in EGYPT; and ferve ye JEHOVAH. And if it feem evil to you to ferve JEHOVAH, choose you this Day achom you will ferve; whether the Gods aubich your Fathers ' ferved on the other Side of the RIVER, or the Gods of the 'Amorites in whose Land ye dwell?' The Chaldeans, on the other Side the River, worshipped the BAALIM, and the Egyptians, and their Neighbours the Amerites, the ASHTEROTH. But this must not be confounded either with MYWE GROVES, the Place of Worship; nor with Dow pl. masc. signifying a collateral Object, STATUES.

<sup>(4)</sup> GENES. xi. § 28, 31.

<sup>(5)</sup> Ezech. xvi. § 3.

<sup>&</sup>quot; Moreh Nevo. Lib. III. Cap. 29.

W GREGOR, ABUL. FARAGI. Dr. POCOCK.

Let. 19. in the Sense that Term is used in Town, but meaning a holy Prophetess, from whom he professed to have learned abundance of fine Things upon the most important Subjects. and which neither he, nor his illustrious Pupil, durst venture to publish as their own. From her he learned, as his Scholar makes him fay, 'that the Species of GENII is a middle Nature,-fomething between Gods and . Men. As fuch, its chief Employment is to ' ferve as the Organ of Communication betwixt them, to convey the Transactions on · Earth to the Gods, and explain to Mortals the good Pleasure of Heaven: For this great ' Purpose, it is placed in the Middle between both, filling the apparent empty Space, and connecting the mighty Extremes of the WHOLE. Thro' this middle Species of Being, Prophecy, in all its different Shapes, and all the Science of the Priests about sa-' cred Matters, is conveyed to Men; such as ' Sacrifices, Ceremonies, Prayers, and Charms; and, in a word, every fort of Divination and ' Jugglery: For the divine Nature never im-' mediately mixes, nor communicates with the mortal; but, thro' the Canal of this

> \* Δία τέτυ η η μανδική πάσα χωςεί, η ή τῶν ἰιςἰων τίχης τῶν τι πεςὶ τὰς θυσίας η τὰς τελετάς η τὰς ἐπωθάς, η τὴν μενδικι πάσκη η ΓΟΗΤΕΙΑΝ. ΠΑΑΤΩΝ. ΣΥΜΠΟΣ.

whether awake or afleep x.

Species of Genii, all Communion and Intera course between Gods and Men, is carried on,

Ir is not at all improbable, that the learned Let. 10. Philosopher may have drawn this Doctrine from the same Source, whence it was generally believ'd he had his Knowledge of the Soul's Immortality, However that may be, it is certain, that a Subordination of Deities, or different Orders of celestial Powers, is a very ancient, and especially an eastern Tenet. We find Traces of it in most of their religious Systems; nay, and sometimes their Divinities not only subordinate, but even opposite to one another. Thus the CHALDEANS, immoveable in the Belief of one supreme Being, yet laid it down as a fundamental Principle, 'that his Will and Benefits were conveyed to Mortals by the fole Ministry of spiritual Substances, in the fame Manner, fays Shahrestan, as the Orthodox of other Religions, Jewish, Chriftian, and Mahometan, believe he employs ' Men like themselves.' Thus the ancient Magi built their Belief and Practice upon two Principles, LIGHT and DARKKESS. They called the first KADIMAN 2, the Ancient or Eternal; and the fecond AHRAMAN a, the Latter

I know, fays Pausanias, that the CHALDEANS of Affiriz, and the Indian Magi, were the first Asserters of the Immortility of the Soul of Man; an Opinion that has been since adopted by Plato the Son of Aristo, and some others of the Grecian Philosophers.

Messeniac.

<sup>2</sup> From the Chaldee DID Prioritas. Primordium temporis, comes the numeral in the same Dialect Primus, Principium.

a It is plainly from Auchêran, Chald. Pofterior, Ultimus.

Let. 19. Latter or Created. Some said these Principles were opposite and coeval; others, that they were opposite but successive; and these Sects continued disputing, until their great Reformer ZARADUSHT, or Zoroaster, taught them that neither Kadiman, nor Abraman, were eternal; but both created by the one eternal GOD, who had no Companion nor Equal. and of whom he forbid to frame any Statue or Likeness, but only to worship him under the Symbol of Fire b.

> THESE various Creeds and Institutions will appear less strange, if we cast an Eye backward upon the many monstrous Herefies that fprang early up in the primitive Churche; and if we recollect that some very learned Men of late, have intermix'd Opinions not unlike Plato's and the Zabians, with the Doctrines of Christianity. It is the famous POSTEL that I have chiefly in my Eye, who in the former Part of his Life was the Wonder of France, and indeed of all the Republic of Letters. His Reputation was such, that many Princes had Recourse to him in Questions of Literature; nor did he lose it but by an Attempt to become a Catholic Apostle, and to convert by his Superior Reason all the Nations of

> b See Exod. iii. § 2. xxiv. § 17. xl. § 34, 38. LEVIT. ix. § 23, 24.

See Epiphanius and Irenaus, chiefly on the MANICHEES and GNOSTICS.

pose he wrote under a very apposite Name, (Elias Pandochæus, or Receiver General) his PANTHENOSIA; sive Tubæ penultimæ Clangor: That is Universal Unity, or the Sound of the last Trumpet save one. There he pretends to demonstrate the Consistency of all Sects, Jews, Mahometans, Heretics, Pagans, with the Christian Doctrines. He maintains, that all Nations knew from the Beginning, and practifed the felf-same Religion in Substance, tho' under different Symbols: He even enters into a Detail, and affirms that the Books of Zohar, Rabboth, and the Medrashim (Collections of Yewish Comments and Traditions) proceed from the very fame Spirit that dictated the Gofpel; and in short, that the Chalani, the Magi, the Gymnosophists, the Chaldean, Egyptian, and Yewish Prophets, are all of one and the same Original d.

THE best Key to this Conduct, is to tell you, that this great Man was, at times, a little crazy, though with some lucid Intervals. The Conversion of all Nations, was the ticklish String of his happy Enthusiasm, which at illumined Hours, made him drive an Idea entertained by many in a lesser Degree, to the Pitch of Extravagance I have represented. Among many great Names I could

B b 2 men-

G. Postelli de Origin. Cap. xyji.

Let.19 mention, the ingenious Abbé Pluche, who has transformed the Egyptian Deities into Puppets dressed up for public Signals, allows the primitive Religion to have been pure; and the Worship of one God to have been settled as the traditional Practice all over the East:

And another Author, of fluent Expression and good Intentions, seems to have writ a long learned Romance\*, only to shew that all the Heathen Nations, not only held the Principle of Unity in the Godhead, but had Notions of the most mysterious Points of our Belief concerning his Being and Providence.

THO' these Views of the Consent of Nations be perhaps stretched full as far as they will bear, yet their humane Tendency, to make all Mankind bappy, furely pleads for fome Grains of Allowance. Who can doubt but the good Postel's Heart was overflowing with Charity, when his Head was warm with a fancied Resemblance or Identity of all the Religions in the World; and feeding his Hopes of being the glorious Instrument of a total Coalition? Let us therefore, in confideration of fo beneficent a Temper, smile at his Salliee, and cease to wonder, if finding every where Traces of spiritual Intelligences, Ministers to the Most High, he adopted the Zabian or Platonic Principle into his apostolical

\* Voyages de Cyrus.

'TIME was, fays a fagacious Rabbi, when the whole Earth was covered with Blindness and Error, fome few of the Patriarchs only excepted. One Nation faid there was no ' first CAUSE, nor any Part of the Universe that cou'd with greater Propriety call itself 'a Creature than a Creator, fince the Whole was eternal. Another faid the Empyreum, or celestial Sphere, was eternal, the Author of all Things, and adored it accordingly. A third believed that Fire was the Subfrance and Cause of Light, and of the stupendous Productions we fee in the World. ' for which they adored it; and faid the Soul too was Fire. Others, and the greater Part, worshipped the Sun, the Moon, the Planets. and the Figures of Animals formed in Likeness to those in the Zodiac. Others wor-' shipped their Princes or their Wife-men; and all agreed, that it was impossible for any thing in the World to swerve from the · Course of Nature.

## Bb3 'THINGS

e Je montre par mes Ecrits qu'au dessous de la Trinité il y a necessairement une premiere Intelligence, qui contient toutes les Intelligences du monde, tant humaines comme angeliques, qui de seur Naturel toutes sont bonnes;—de laquelle premiere Intelligence, qui est premierement émanée comme la Lumiere du Soleil trinum, ou comme l'odeur du corps odorant, et en après est creée sormée et faite, et unie principalement à la seconde Perfonne qui est passive—&c.

APOLOGIE de GUILLEAUME POSTEI, M. S. de la

Biblioteque du Roi.

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390 Letters concerning Mythology.

Let.19. 'THINGS continued in this State, proceeds the Rabbi, until the PHILOSOPHERS, Men of

a fine subtile Wit and profound Meditation,

' discovered and confessed that there must be a

' FIRST CAUSE, almighty and supreme, whom

' no created Being can resemble. But they

erred in the Progress of their Reasoning;

' faying, that tho' God created, he does not

" now operate in the World in general, much

' less in Individuals, nor direct particular Events;

' which they thought too mean to fall under

' the Cognizance of so exalted a Being, espe-

' cially as he never innovates nor alters their

' original Nature.'

AND now, My Friend! we have reached the grand revolving Point of our Circle:

Magnus ab integro Seclorum nascitur Ordo Pollio! et incipient magni procedere Menses:

The Point when found PHILOSOPHY brought Men back to ancient Simplicity in Belief and Worship, in Times of the greatest Superstition and Fondness of splendid Ceremonies. To shew this in its genuine Light, I have chose the Testimony of a staunch Jews, as the plainest and least liable to Exception: But either he confines the latter Part of his Observation solely to the Epicureans, who denied

f Rabbi Juda the Levite, Author of the excellent Dialogue intcribed Cuzaky.

nied the Providence of GOD s, and whom, Let.19. for that Reason, all his Nation cordially hate, or he is highly unjust to the other pious Philosophers; for even those who by their deepest Researches cou'd not find out the Almighty to Persection, who were persuaded that in him we live, and move, and have our Being, but cou'd not decide whether he were a Principle separate from the Universe, or the vital Source of Lise and Existence disfused thro' the Whole, even those afferted and admired his Providence.

A GREAT Aftronomer and Mathematician concludes his Construction of Aratus' Sphere with this remarkable Doubt, and its Solution. 'There is a Question put, says he, whether JUPITER (the supreme God) be material, or an active Principle; whether he be a Living Soul animating the World, or ' a pure Intelligence, or some superior Power ' far exalted above the Heavens, and by Na-' ture immoveable?' As for Aratus he has mentioned the Name of Jupiter in the common Acceptation, as the Basis of Being, and Foundation of the Universe: But one of two is certain, 'That either the all-disposing Pro-' vidence of the Deity reaches and acts thro' B b 4

EIIKOTP. Miliwg.

καὶ ἡ ΘΕΙΑ ΦΥΣΙΣ ωςὸς τᾶυῖα μηθαμή ωροσαγέσθω ἀλλα ἀλίιτάςγητω διατηρείσθω, κὸ ἐι τῆ ωάση μακαριότηιι ως ἐι τὰῖο μὴ ωραχθήσεται ἄπασα ωιςὶ τῶν μειιώςων ἀντιλογία μάταια ἐςὶν.

Let. 19. ' the WHOLE, and that his Essence, extending throughout, is the Bond of its Union: or, that he is a feparate Being acting accord-' ing to the Names given him by the Ancients, (who ascribed the Good of every Event ' to God) to point out his Perfections: They call him generative and parental Jove, fo-' cial, supplicative, regal, governing, friendly, and hospitable, the Counsellor, the Thunderer, the Deliverer, and fuch like: Or, in more ' intelligible Terms, JUPITER, the Source of · Being, the Bond of Relations, and Director of Birth; the Author of Society, the Hearer of Prayer, the Governor of Kings and Na-· tions, the President of Friendship, the Protector of the Stranger, the Inspirer of Coun-' fel, and first Cause of whatever happens in ' the natural or moral World h.' His almighty Hand holds the unerring Ballance that weighs the Fates; and hard by his Throne, on Right and Left, stand the two inexhausted Urns, the one filled with Good Fortune and Happiness, the other with Misfortune and Misery. Out of these, this Father of Gods and Men, mixes to every Mortal his Dose of Life; and as he tempers the destined Draught, fo are their Days embittered with Disasters, or flow ferene in Ease and Prosperity 1. From its Pedestal hangs the wond'rous Chain of Gold,

that

<sup>·</sup> ABONTIOY MHXANIKOY Antigeous Epaigas. OMHPOE IAIAA. R.

that binds the Planets to their Spheres, and Let. 19. fuspends the Sea, and Earth, and Air, and all they contain, inseparably linked to his eternal Throne k.

THESE Pictures, drawn by the Ancients, of the divine Providence, are too lively and striking to need any Explication: But it is with Diffidence that I enter upon the Sequel of my Enterprize, to transmit the Conceptions, or copy the Stile of the Language judged worthy to be spoken by the Gods. especially on such a Subject as the Creation and Government of the World: Let me attempt it, upon two equitable Conditions: First, that you remember where it was the great Philofopher lived and wrote - among a giddy People, nurfed in Ignorance, drunk with Power, and jealous of their national Superstitions -: Next, that you make a large Allowance to me, beyond what Timæus asks, before he enter upon his exalted Theme.

Speech, says he, should bear some Proportion to the Subjects: But as no Words can sully express their Essence, or reach their Substance and internal Nature, we must be content if we can deliver some Likeness or Image, such as may convey a Shadow or Semblance of the Truth. 'If therefore, my Friend! of the numberless Doctrines which many have advanced

<sup>\*</sup> TEIPHN Revociar it d'earôder respudoakts.
Hairte d'étantiode dest, maout ve déanue. IAIRA. .

Let.10. advanced concerning the Nature of the · Gods, and Creation of the World, we are

onot able to make out an exact and confifent

Scheme, you must not be surprized, but be

pleased if we can reach a probable one; re-

membering, that both I who fpeak, and you

who hear and judge, have no divine, bu

an imperfect buman Nature; whom it there-

· fore becomes, upon fuch bigh Subjects, to

rest satisfied with probable Accounts, without

morose Enquiry into the Matter.

LET US THEN DECLARE, for what Reafon the Author of Being and Creator of the World, at first composed the wond'rou Frame?

HE IS GOOD :- But ENVY OF ILL-WILL is in no respect incident to the Good: Exempt from thele it was his Will, that all Things should be made as like to Himself as possible. With this Intention, finding all visible MAT-TER, not in a State of Rest, but tossed to and fro, in a wild irregular Motion, He first brought Order out of Confusion, as the preferable State. For it was and is utterly impossible, that the best of Beings should produce that Thing which is not the best and fairest the Materials admit of. Wherefore contemplating, he faw, that even among material Objects, nothing void of Thought could, in whole or in part, ever compare for Excellency with

with what was possessed of Intelligence; and Let.19. then, that it was impossible Thought should reside in any Substance but in Mind or Spirit.

He therefore endow'd a Mind with Intelligence, and conjoining that Mind to the immense material Frame, he finished the mighty Work, the Fabric of the World, with the highest Beauty and Perfection of which its Nature was capable.

Thus, in a probable way of Reasoning, we must needs conclude, that the Universe is, in truth, an animated thinking Substance, fo formed by the Fore-knowledge of GoD." Then the Philosopher proceeds to give an Account of the Composition of the Elements, of the Formation of the Heavens, of the spherical Figure of the Universe, and of the harmonic Proportions concurring in the Production of the immaterial thinking Substance which animates the WHOLE. This, as its Father who begot it, perceived to be felfmoved and felf-subfishent, and the Image of the eternal Gods, he approved and was glad, and went on to liken it still more to the original Model. Wherefore as it is an eternal animated Substance, he resolved to render the whole Creation, as far as possible, the same. But fince the Nature of an immortal Substance cannot be perfectly adapted to generated Matter, the great Architect contrived 2

certain

Let. 19 certain moving Semblance of endless Duration, Having therefore put the Heavens in order (Duration or Eternity continuing still the felffame individual Thing) he framed a progreffive Imitation of it, perpetually encreasing by Number and Quantity, which we call TIME! For Days, and Nights, and Months, and Years. (all Parts of Time) did not exist until the Heavens were made, and were by him ordained to co-exist along with the Heavens how foon they were fet a going. It is true that Men, when they speak of Past and Future, improperly and inadvertently apply these Parts of created Time to eternal Duration: But in found Reason, we can with Propriety only fay, of the latter, that IT IS; while it

was,

1 So our plaintive POET :

The long destined Hour
From everlassing Ages growing ripe,
That memorable Hour of wond'rous Birth,
When the dread Sire on Emanation bent
And big with Nature, rising in his Might
Called forth Creation.—Then TIME first was born,
By Godhead streaming thro' a thousand Worlds.

And with fill greater Mastery and higher Colouring,

From the great Days of Heaven,
From old Eternity's mysterious Orb
Was Time cut off, and cast beneath the Skies;
The Skies which watch him in his new Abode,
Measuring his Motions by revolving Spheres,
That horologe Machinery divine:
Hours, Days, and Months, and Years, his Children, play
Like numerous Wings around him as he slies:
Or rather as unequal Plumes, they shape
His ample Pinions, swift as darted Flame
To gain his Goal, to reach his ancient Nest,
And join a new ETERNITY, his Sire,
In his Immutability to rest.

The Complaint. Night II.

step in Time. For these Expressions (it was, and it will be) denote successive Movements:
But the other (Eternal Duration or Existence) is for ever the same, indivisible, immoveable, without possibility of its becoming elder or younger, or that it should be said to be now past, or that it is yet to come. In a word, nothing can be applied to it, which Generation, or the receiving a Beginning of Existence, makes us apply to sensible Objects; these last being all Portions of Time, which revolves in successive Periods, and only imitates Eternity.—

that as they took Rise together, they may be together dissolved, if such Dissolution shall ever happen. It was formed upon the Model of the ETERNAL NATURE, and made as like to it as possible; the Model having existed for all Eternity, and the Copy being to exist for all Time, of which alone it can be said, it was, it is, and it will be hereafter. Such then being the Decree and Purpose of God concerning the Formation of Time, the Sun was produced, and the Moon, and the other sive Stars commonly called Planets (Wanderers) in order to generate TIME, and to divide and preserve its Numbers. Their several Bodies

the Orbits which they were severally to describe, seven in Number as they are seven; the Moon in the Orbit nearest the Earth; the Sun in that next above it; the Morning Star, and that consecrated to Mercury, he ordained to circumvolve with equal Velocity as the Sun, but with a contrary Tendency; whence it comes to pass, that they frequently overtake, and are overtaken in the same Place by one another, both the Sun, and Mercury, and the Morning Star. As for the other Planets, if one were to treat of them all, and account for their Movements, it would exceed the Bounds for which they are here mentioned.

THEN the Pythagorean proceeds to rehearle fome of the Causes and Consequences of their Motions—and particularly their being animated with living Souls m, capable of receiving and executing their Creator's Command: He mentions the Production of Light in the second Orbit; the Generation of Day and Night, of Months and Years; and the grand Period of the Revolution, when all the heavenly Bodies return to their first Starting-place, and in the same Order they were at first whirled off, begin their Circumvolutions anew. After that he describes the Creation of the remaining animated

Τ Δεσμοις εμθύχοις σώμαλα δεθέντα ζωα εγενήθη, τότε προςάχθεν ήμαθε. ΤΙΜΑΙΟΣ.

animated Parts of the Universe. They were Let. 19. to be of four Sorts. First, the celestial Raceof the Gods; next, the pinioned Inhabitants of the Sky; then the watery Shoals in the liquid Element; and, lastly, the Animals of the dry Land. After explaining the igneous Composition of the first, whom he calls visible and begotten Gods", he subjoins the celebrated Passage already mentioned, 'That as for the other Deities (besides these heavenly Bodies) it was above his Capacity to describe their Natures, or comprehend their Generation: But that we must believe those inspired Persons, who, as they them-' felves fay, are Descendants of the Gods, and who, some way or other, have come at a clear Knowledge of their Progenitors. No ' matter tho' what they say be destitute of ' probable or necessary Proofs: We cannot refuse our Assent to these Children of the ' Gods, both as they profess to relate their ' Family Concerns, and likewise in due Obedience to the Laws.'-But the great CREA-TOR having finished the Production of his celestial Progeny, called them all together, and spoke in this Manner:

"Gods of the Gods! whose Maker I am, and Author of your Powers, which proceeding from Me, if I so will, shall never be

<sup>\*</sup> Τὰ ωτρί θεῶν ὸρατῶν κὸ γενητῶν Φύστως ἐχίτο τέλ. "Αυτοθ.

<sup>·</sup> Page 275.

Let. 19." be diffolved! Whatever hath been tyed, can " be unloofed; but to undo what has been " well done, or deftroy an harmonious Frame, " is malicious and evil. Wherefore, as you " have once received a Being, immortal in-" deed, or indiffolvable, you are not; yet " shall you never be dissolved, nor taste the " Destiny of Death; my unchangeable Will " being a greater and more authentic Security " than the Bonds of Life, in which you were " bound at your Creation. Now then attend and learn what I appoint and enjoin. " Three Species of mortal Creatures are yet " to be made: While these are wanting, the " Heaven will be imperfect, which would not " contain every Kind of living Creature, as it " must do to be entirely compleat. But were they to be generated by me, and receive " under my Hand the Sources of Life, they " must likewise prove immortal, and be on " a Level with the Gods. In order therefore " that they may both be mortal, and that the " WHOLE may indeed be compleat, do you, " according to your Natures, undertake the "Work, and imitating my Power in the " Production of yourselves, finish the Ani-" mal Creation. As for that Part which " is to be stiled immortal and divine, and " which will be the leading Principle in such " of them as always wish to follow RIGHT " and Us, that I myself will create, and de-" liver

" liver over to you: Then, for what remains, Let. 19.

" do you, interweaving the Mortal with Im-

" mortality, form and generate Animals, nou-

" rish them with Food, and receive them to

" your Bosom when fallen to Decay."

THUS HE SPOKE: - and turning again to the eternal CRATER, in which he had mixed and tempered the Soul of the Universe, he poured on the Remains of the celestial Creation, and mixing them together nearly after the same manner, but not now so pure and genuine as before; nor all equally fo, but of a first, second, and third Alloy, he compounded the mighty Mass, and distributed Minds equal in number to the Stars -a Mind to every Star; in which having placed them as it were in a Chariot, he shewed them the Nature of the WHOLE of THINGS, and fixed their irrevocable Laws. 'First, that one common Origin should be allotted to all, that no one ' might have less than another at the Hands of his Maker; but that when they were ' diffeminated each into the Organ of Time ' (heavenly Body) proper to them, they should produce the most religious and God-like of ' mortal Creatures, MAN. But as the human ' Nature was to be twofold, the better Sex was ' to be called the Male. And fince they were of course to be transplanted into Bodies, now in Contact, and now at a distance from fur-· rounding Cc

Let. 10. ' rounding Objects, in the first place one general Sense must be natural to all, especially 'a Perception of external Violence: Next. ' mutual Love, but mixed with Pleasure and · Pain; and along with these Fear and Aneger, with all their Confequences, and all their Contraries. These Passions, if they can com-' mand, they shall live in Justice and Felicity: but if commanded by them, in Wrong and Mifery: And whofoever lives well his allotted Time, shall after Death return to the Habitation of his congenial Star, and there ' lead a bleffed Life; but failing, he must at next Birth assume the Female Nature. Both · Male and Female, after a thousand Years, ' shall by Lot enter upon a fecond State, and chuse what kind of Life each pleases to lead; when it shall sometimes happen, that a human Soul shall come to animate a wild Beast; and if even there it do not refrain from its wonted Wickedness, it shall, at the various Turns of Birth, always change to that Species of a Brute, whose Manners it ' last copied: Nor shall it ever be disintange led, and arrive at the End of its Sufferings, ' until it hath performed an equal Period to that in which it contracted its Dross and Dregs, the Cause of its Deformity; and

> then having mastered by Reason the irra-' tional tumultuous Appetites arising from

> > · Fire

Fire and Water, Earth and Air, it re-attain Let. 19. the purer Species of its first and best Exi
flence.'

THE eternal Laws of Being and Happinels thus established, that the Creator might be free of the Evil incident to the Creature, he diffeminated the MINDS he had made, some into the Sun, some into the Moon, some into the other Members of T: ME: And after their Diffemination, he empowered the recent Deities to form mortal Bodies, and whatever was to be joined with the human Soul. This, and all that enfues upon their Conjunction, they are to frame and govern in the best and most excellent manner possible, that the mortal Creature may not prove the Source of Evil to itself. And now the CREATOR, having thus ordained all Things. remained in his first Estate, worthy of his Nature; while his Sons observing their Parent's Command, and receiving at his Hand an immortal Principle of a mortal Creature, imitated their Maker; and borrowing a Particle from each of the four Elements, Fire, Water, Earth and Air, which they were again to repay, they fitted them together, and created MAN.

WHETHER PLATO drew his Doctrine concerning these inserior Gods, Intelligences animating the Sun, Moon, and Planets, im-C c 2 mediately

Thrones, Dominions, Princedoms, Virtues, Powers, and confidered them as Attributes and Emanations of the supreme Being a) or whether it was traced back from the first Ideas of his national Religion to their eastern Source, is at present of little Importance. The Question that calls our Attention, and arises from the Subject, is, How natural it must be in consequence of fuch Doctrine, for blind Devotion to lead Men into Star-Worship, even while the Unity of the Most High God was demonstrated by the Zabians, and the Eternity and unchangeable Godhead of the great CREATOR, was afferted by Pythagoras and Plato? So true it ' is, that new adopted Deities, from fome Out-· Ikirts of the Scheme, make way for a Multiplication of Mysteries, and that for a Re-' lapse into Ignorance and Credulity.' This

' lapse into Ignorance and Credulity.' This affects not only the bewildered Bulk of Mankind, but even those who profess to follow a more refined Plan, and to practise the sub-

limest Piety. For many Ages after Plato,

Abdiel, the Strength of God. אורואל Abdiel, the Strength of God. And in the Book ascribed to Enoch (which seems to have been a Chaldean Allegory of the World, as Sanchuniathon's is a Phenician) the chief Angel is Stame and, the prime Servant of God www the Sun. Amariel, the Word of God. Arakiel, the Marshal of God. Ramiel, the Archer of God, the Ekhboaoz of the Greeks, &c. The Jews make frequent mention of Angels after the Babylonish Captivity.

his Followers continued to teach nearly the Let. 19. fame Doctrine concerning the Deity: But in later Times some great Proficients in his Philosophy, seem, I say seem, to have substituted the Power of the Sun to that of a supreme MIND and eternal PROVIDENCE b.

This is that alluring Worship of the grand Luminary, the Source of Light and Life in the material World, which I observed was the widest spread and of the longest Continuance. It is not confined to our Hemisphere; it reaches round the Globe, and coextends with the human Race; there being hardly a People who, at some Time or other, have not paid Homage to his all-chearing Ray. Take one curious Instance of a great Nation, who are at this Day solar Idolaters.

In North America there is a fine Country, lying between thirty-three and thirty-seven Degrees of North Latitude. It is a vast Valley, bounded on the East and North by a Chain of high Mountains called the Apalates; by the barbarous Province of Tagouësta, or Tegesta, on the South; and on the West by the Rio del Spirito santo (which they call Hitanachi) and some little Hills that lie between it and the Cofakites. The present Inhabitants of this Country, have no Records but Tradition: They have the Complexion, Features, Hair, and particularly the Eyes of C c 2

b IOTAIAN. TMN. & BAZIAEA HAION. MACROBIUS.

Let. 19. the most northern Tartars; as also a great Resemblance of their Manners, Language, and Government. Two Tribes, the Houstamins and Elamins, wander yet through the Wilds of Florida, in the Tartar-Fashion. The rest were persuaded by their Paracousse (Prince) Mayrdoc to settle in Apalachia, about nine of ten Days Journey from the Sea, with which they communicate by means of the Hitanachi, which discharges itself into the Gulph of Mexico.

THE APALAKITES, planted in a happy Soil, foon tafted the Sweets of good Order and Policy. They turned populous, fent Colonies fouthward, and were, in their Turn, attacked by the northern Cofakites. Part of these coalesced with the Apalakites, and Part having been expelled, wandered down to the Sea-Coast, passed over into the Antilles, and were termed Caraibes, that is, Strangers, or Warriors added to the Nation. As for their Religion, the Apalakites, and most Part of the Americans, worship the SUN, whose Beams they believe to be of fuch Virtue, as to give Life and Motion to every living Thing: From bim, they fay, the various Species of Animals draw Vigour and Health, the Hills and Vales their Fruitfulness, and the World itself its Stability and Duration. Their daily Worthip is fimple and pure; they fland in the

the Door of their House; they salute him at Let. 19. his Rising, and sing Hymns to his Praise.

On solemn Days, instead of putting Beasts to Death in Honour of the Source of Life, they burn Persumes, and celebrate in Songs his Glory and Beneficence. This is accompanied with Alms to the Poor, and such Presents to their Jaouäs (Priests) who are likewise their Physicians, as are necessary for their Subsistence. Their grand Temple is a spacious Cave of wondrous Form and Extent, on the Top of Mount Olaimi, about three Miles distant from Melilot, the Capital of the Province of Bemarin, and the royal Seat.

Nor was the Doctrine of Man's Creation by the Gods, confined to Afia or Greece; it came northward with the Descendants of the Tartar Tribes that over-ran Europe, the Goths and Vandals. 'The Gods, said these 'Northerns, made the first Man of an Ash. Tree, and called him Iskur (Æsc) and his 'Wise Embla (Embla). They were at first 'lifeless Lumps, without Speech or Motion; until three of the celestial Race, mighty and mild Issars (Asers) coming to a certain Place, found the wretched Æsk and

<sup>&#</sup>x27; Embla lying helpless on the Beach. Breath

they had not, nor Blood—neither had they Reason, nor a beautiful Face. ODIN gave

Reason, nor a beautiful Face. ODIN gave C c 4 them

c Page 278. Note !

Let. 10. ' them Breath, HENER Reason, and LODUR gave Blood, and a beautiful Face d.

IT must be allow'd that Philosophy and Religion make not always a good Affociation; yet I cannot recollect any one Instance of Learning's having flourished in a Nation, without introducing the Belief of one supreme Being among its prime Favorites. Keep the Restriction steadily in View, that it is of the Heathen Nations I speak, and you may confider them as most religious, or rather as most fincere in their Religion, when they are most simple and virtuous in their Manners; -not in the highest Meaning of the Expression, but leaning to that Part of Virtue we call Sobriety and Innocence: But they are purest in their Belief at the Period of their greatest Knowlege; which however belongs only to a chosen Few, and can never extend to the Generality of an idolatrous People. Plutarch, in one of his Treatifes, speaking of a future State, tells, That when Philosophy was at its Height in Athens, a comic Writer, the celebrated Menander, with two or three Lines of a Play, had filled all Greece with Terror and Superstition. Great must his Character have been, and no less their Credulity! Human Life is the verieft Proteus in the World. The Manners of Men and Nations are in a perpetual Flux; their Laws, Customs, and Religion,

<sup>\*</sup> Fona Samund. ex Zilolu-spa. Apud Hickes.

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Religion, like their Habits, are ever shifting Let.19.
Modes; and, as the humorous Poet says,

\_\_\_\_Now natural, now strange;
Subject to Time, and Whim, and slippery Change.

But, with his Permission, that Instability is not wholly owing to Caprice: Could we trace their History, unravel their Politics, and compare Circumstances and Conjunctures, we would find that the Necessity of their Assairs, in the various Turns of their Fortune, produced the Variation.

THE CIRCLE, My Friend! is drawn; my Promise is fulfilled; the Opinions of the ANCIENTS concerning the Rife and Government of the World, are faithfully fet before you. You have, in the general Plan of Mythology, first the grand Key, 'That the Powers producing, and Parts composing the Universe, were their greatest GoDs; and then the Out-Lines directing to the peculiar Nature of their feveral Deities. Shou'd we descend lower, and enquire into all their Attributes, Rites, and Operations, the Detail would be endless, and not very fatisfactory. Who can pretend to ascertain the particular Aspect of Things, that pleasing Proportion, or fascinating Species, that every speculative Man, of a different Country and Character, took for a View of the Divinity? Less still

Let. 19. can we be absolutely sure of their Symbols and Ceremonies, depending upon the deep-laid Designs of a Priest, or the heated Imagination of a Poet. The minute Application must be therefore lest, as Religion was, of old, to every one's own particular Turn and Extent of Capacity.

NATURE IS FULL OF WONDERS;—Her Operations are marvellous; her Proportions divine; their Effects are striking and powerful; and the finer the Genius,—the wider the Understanding, the more lively are the Sensations of her silent Beauties. But according to the infinite Varieties of the human Mind, both as different in itself, and more diversified by the various Modes of Education, Climate, Accidents, and Train of Life, so different are our Conceptions of Nature, and of the Powers and Connexions that influence Mankind.

Now, Time was when each of these Powers, and every Type and Resemblance of them, was deissed; when their mutual Dependencies, Sympathies, Antipathies, and chief Operations, figured either as Steps of a Pedigree in the Genealogy of the Gods; or as War in Heaven,—Plots and Counter-plots among the jarring Deities, which were sometimes amicably adjusted, and sometimes ended in such satal Catastrophies as Castrations,

Ufur-

Letters concerning Mythology.

Usurpations, and Imprisonment; — not told Let. 19. alike in every Nation; — but differently, as the Causes above mentioned made them strike differently upon the Mind of the Patriarch, Priest, or Lawgiver, that modelled the Infant-State: — While above them all,

The POET's Eye, in a fine Frenzy rolling,
Did glance from Heaven to Earth, from
Earth to Heaven;
And as Imagination bodied forth
The Forms of Things unknown, the Poet's Pen
Turn'd them to Shape, and gave to airy Nothing
A local Habitation and a Name.

FINIS.

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